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SOCIAL BENEFITS OF MONASTICISM.

. *The Early English Church.* By Edward Churton, M. A., Rector of Crayke, Durham; with a preface by the Rt. Rev. L. Silliman Ives, D. D., bishop of the Protestant Episcopal church in the diocess of North Carolina. New York: Appleton & Co. 12mo. pp. 344.

2. *The Dark Ages; a series of essays on the state of religion and literature in the ninth, tenth, eleventh and twelfth centuries.* By the Rev. S. R. Maitland, F. R. S. and F. S. A. London: J. G. F. and J. Rivington. 8vo. pp. 498.

LITTLE was it supposed at the period when Henry VIII and his successors were pillaging the English monasteries, that these institutions would one day find able advocates in the very church that was reared upon their ruins, and that the lineal descendants of the Anglican reformers would in future times expose the folly and injustice of their forefathers. It would have baffled the shrewdest philosophy to foretell such a result; but it has come to pass. There is evidently a revolution transpiring in the public mind, particularly in England, in relation to the nature and influence of the monastic state, and the services which it has rendered to religion and society. The eloquent praises which the two authors mentioned above, in conjunction with many others, have bestowed upon the piety and labors of the religious orders, the publication of works expressly intended to portray the beauty of their design and the heroism of their virtue, the avowed disposition on the part of a numerous class in England to revive a quasi-conventual system, are unequivocal evidences of a transition to sounder and juster views upon this subject than have prevailed since the era of the reformation. These sentiments have, in a great degree, arisen directly from the investigation of history, which of late years has been more seriously studied as an index to the religious belief and practice of earlier ages. It has been found impossible, by those who wish to regulate their faith according to the teaching of primitive days, to trace the existence of Christianity up to the apostolic times, without forcing their way through the countless monuments which the religious orders had consecrated on every side to religion, literature and humanity; and, let it be said to the honor of those who have consulted the page of history with an impartial eye, many have ingenuously acknowledged the important services which monasticism has rendered to mankind, and have thus supplied us with additional and unquestionable testimony in favor of institutions which are the boast of Catholicity alone. The time is passing away that tells us of monkish ignorance; the real scholar would blush to repeat the stale accusation which has been rendered current only by prejudice and superficiality: a brighter day has commenced to dawn, which will dissipate the mists of error, and exhibit in their full lustre the great achievements of the religious orders.

"It is impossible," says Mr. Maitland, "to get even a superficial knowledge of the mediœval history of Europe, without seeing how greatly the world of that period was indebted to the monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence as places where (it may be imperfectly, yet better than elsewhere) God was worshipped,—as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs for the learning which was to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after-days of pride should crown its palaces and bulwarks with the towering cross of the cathedral."*

Mr. Churton, in his "Early English Church," bears a similar testimony to the beneficial influence of the monastic institutions,† though he carps at several practices that appear to him in the light of abuses, and he seems to wish that his readers should consider the ancient monks of England as good Protestants in their belief. It is foreign to our design, in this article, to undertake the refutation of these views, as we do not purpose to examine the religious character of the monastic communities. Moreover, Mr. Maitland has satisfactorily shown that the conventual life cannot be made to consist with "the present exigencies of the church of England," whence we may conclude that Protestantism cannot and never could give birth to the monastic institute. It is also manifest from history that the same spirit which originated the former, brought desolation and ruin over the latter; and although in certain portions of the Anglican church a very salutary change has taken place, it is not sufficiently indicative of those principles which are required for the establishment of the conventual life.‡ It has enough of orthodoxy to admire, but it has no the power to create monasticism. The ma of taste may look with rapture upon a beauti ful painting; but it requires the hand of th artist to produce it. Abstracting therefor from the inaccuracies of the authors whos names appear at the head of this paper, w record with pleasure the tribute which the offer to the genius of Catholicity, and w shall merely develop the subject at which the have glanced, by enumerating a few of th social blessings which have accrued to man kind from the religious orders of the Catholi church.

The monastic orders, indeed, although per fectly religious in their design, may be considere under a totally different aspect—in the light o social institutions, abstractedly from the spirit o religion that gave them birth. The very fac of their having been charged by a certain clas of writers with the promotion of inactivity and denounced as a cumbersome excrescence on the social body, or an obstruction to th progress of science and literature, is sufficien to show that, independently of their religious character, they afford a topic of thrilling interest for the investigation of the historian Many also who have looked with an eye o aversion upon those sequestered asylums, as offering to the contemplative mind and the way-worn of this world, a refuge from the cares and turmoil of life, have discovered every where in their midst attractive spots consecrated to literary toil and the cultivation of the useful arts. Though the practice of voluntary penance appeared to them little in accordance with the teachings of Christianity, or a superstitious accretion to the morality which it enjoins, the flambeau of history has still revealed to them, from under the shades of monastic retirement, the most stupendous works of civilization and the most admirable achievements of philanthropy that have ever been displayed to the admiration of the world.

For the origin of monachism we must go back to an early period of the Christian era. During the first three ages, the more fervent among the followers of the gospel were distinguished by the name of *ascetes*. They renounced all distracting employments, divided their time between the public worship and private devotions, and endeavored by the assiduous practice of every virtue, to attain that

* *Dark Ages*, preface, p. 4. † Page 102, *et seq.*

‡ Measures have been taken recently in England, Germany and France, to establish sisterhoods of mercy. Their success remains to be seen. We do not doubt that among our dissenting brethren there are many elements of an active and fruitful benevolence. But to rival the charities of the conventual institutions, we believe to be beyond the capabilities of Protestantism.

blime perfection which is delineated in the cred writings. For the same purposes of ous retirement others betook themselves to accessible mountains and lonely deserts. Of ese, the first whose name has reached us is iul, the proto-hermit, who died in 341, aged 4 years. Cotemporary with him was Anony, who, after having passed many years solitude, permitted a numerous body of inviduals to gather around him; at a later peod arose Pachomius, who first traced a written ode of regulations for the observance of his ethren. His death occurred in 348. Under e guidance of the last two distinguished men, e deserts of Thebais in Egypt were soon overed with generous anchorets, who earned eir scanty meals with the sweat of their brow, hile they exhibited to the world an example the purest morality. From Egypt the mostic institute rapidly diffused itself over the eighboring provinces, and the west became iger to imitate the institutions of the east. t. Basil, who died in 378, was one of the earest and most zealous patrons of monasteries, nd his rule, which had given greater regurity to the institution, was generally followed. bout the commencement of the fifth century, olonies of monks were spreading over every uarter of the Roman empire, when Benedict, etiring to the summit of Monte Cassino in aly, founded another family of recluses, which radually supplanted its competitors, and is till extant in some countries, distinguished by ie learning and number of its members.

By the monks knowledge was not originally eld in as great estimation as at a subsequent eriod. Being generally laymen, they preerred the more humble employments of agriulture and the mechanical arts, as better dapted to the life of penitence which they rofessed.* They were far, however, from ieglecting the acquisition of learning; and vhen monasteries became possessed of ampler acilities for the more laborious occupations f their institute, and the irruption of barbarus tribes had thinned the numbers of the lergy, the monks were led, by this two-fold ircumstance, to apply themselves more extenively to the cultivation of learning. Called ipon to share the duties of instruction, they nade themselves acquainted not only with the writings of the ecclesiastical fathers, but with the elegant literature of Greece and Rome. To facilitate the acquisition of knowledge, libraries were formed in the various institutions, and while many of them were celebrated for the number and value of their literary treasures, all were of inestimable worth in those days when the ancient works, either of a secular or religious character, were exceedingly rare, and when almost insuperable obstacles prevented their rapid multiplication. From the commencement of the monastic life, the library was considered a department of considerable importance. The first splendid collection formed by the monks was that of the community at Squillace, the gift of Cassiodorus, who, after he had collected a library at Rome, as a statesman, continued to search for manuscripts to enrich the library of the convent.* The collections in the monasteries of Tours, Lerin and Benedict-sur-Loire, in France, of Monte Cassino and Bobbio, in Italy, of Fulda, Corby and Spanheim, in Germany, of Weremouth in England, ranked among the most conspicuous. That of Novalese in Piedmont numbered upwards of six thousand volumes. That of Benoit-sur-Loire counted five thousand. In England there were not less than seventeen hundred manuscripts in the abbey of Peterborough,† and the library at Weremouth, the most extensive in the island, contained the works of every Greek and Latin writer that had distinguished himself in sacred or profane literature. In all the conventual houses throughout Europe there were libraries; but the French monks surpassed all in their zeal for the enriching of these storehouses of knowledge. Their maxim was "*claustrum sine armario, quasi castrum sine armamentario.*"

When we consider, on the one hand, that in the earlier ages of the Christian era books were so remarkably scarce, and the means of communicating them so very limited, and, on the other, the wonderful success of the monastic societies in collecting and diffusing on every side the remains of ancient lore, their zeal for the cause of science presents itself in a light that claims the highest admiration and warmest gratitude of posterity. Under the dominion of pagan Rome, Pliny seems not to

* Mores Catholici, book x, ch. ix. See also Lingard's ntiq. of the Anglo-Saxon church.

* Mores Cath. *ut sup.* † Ibid. b. iii, 5.

have been acquainted with the writings of Strabo, while the intercourse maintained between the monasteries, even those that were most remotely separated, rendered Europe an immense republic of letters. The illustrious Schlegel has shown that, from the time of Charlemagne, manuscripts were multiplied in the west with a profusion which had never been witnessed in the most polished days of antiquity.* And how was this accomplished? What resources did the inmates of a convent possess, that were inaccessible to the learned of the Augustan age? The difference consisted in this particular, that the monastic bodies, while they were impelled in their career by a generous thirst for learning and the most ardent zeal for the enlightenment of their fellow men, considered no labor too oppressive, no sacrifices too painful for the attainment of so noble an end. To use the language of Wordsworth, theirs was truly

> "A life to solemn consecration given,
> To labor and to prayer, to nature and to heaven."

To discover and obtain the remnants of ancient knowledge, the Anglo-Saxon monks undertook the most perilous journeys into distant countries, and considered their toil amply repaid by the acquisition of a few books; a single volume in their estimation, was often of an equal value with an extensive estate. St. Bennet Biscop, abbot of Weremouth in England, in the seventh century, travelled no less than five times to Rome, for the purpose of improving himself in knowledge, and procuring books for his monastery.† Mr. Maitland, in the work which we have quoted above, has devoted a large space to the interesting description of some literary tours performed by the learned Benedictine monks.‡

In addition to these efforts for the preservation of learning, the monastic orders literally converted their peaceful enclosures into workhouses of science. In every monastery there was an apartment called the *scriptory* or writing-room, where a considerable portion of time was daily allotted to the useful occupation of transcribing ancient manuscripts, which, but for the denying toil of these devoted men, would have been irrecoverably lost.§ The Irish monks gave much attention to this i portant work. It is related of St. Colum alone, that he left three hundred manuscrip of sacred books in his own hand-writing But Maurus Lupi, a Florentine monk of C maldoli, was a remarkable transcriber: read and wrote out upwards of a thousa manuscripts!† "The learned abbot of Cassin observes Wharton, collected the best Gre and Roman authors. The fraternity not on composed learned treatises on music, logi astronomy, and the Vitruvian architectur but likewise employed a portion of their tim in transcribing Tacitus, Josephus, Ovid Fasti, Cicero, Homer, and other writers. Th laudable example was, in the eleventh an twelfth centuries, followed with great spir and emulation by many of the English mon asteries."‡ The diligence of these votaries o learning was only equalled by the elegan and accuracy of their productions. Th splendid choral books and Bible, in twenty-tw volumes, of the Carthusian monastery of Fer rara, are specimens of the admirable labo and skill of the monks in this art. In th ninth and tenth centuries, the writing of book formed the main employment of the monk of St. Gall, who wrote only on parchmen which they themselves manufactured with such skill, that it was often whiter and thinne than the finest paper. Their manuscripts were the work of several hands. "Some made the parchment, others drew the lines, others wrote the books, others put in the gold and the initial letters, others painted them, others compared the text with the original; the last hands were employed in binding them within thick boards, cramped with iron, lead or ivory."§ But the accuracy with which the

* Mores Cat. b. iii, v.
† Early Engl. Church, p. 93, 94.
‡ Dark Ages, p. 222, *et seq.*
§ Early Engl. Church, p. 284. Mores Cath. b. x, ch. 9. Tanner's Account of the abbeys, &c. in England and Wales, Pref. p. 19, &c.

* Carew's Eccles. Hist. of Ireland, p. 247.
† Mores Cath. Ib. where innumerable other interesting facts are recorded in connection with this subject. ‡ Drake's Literary Hours, vol. 2.
§ Mores Cath. b. x, ch. 9. Some superficial and prejudiced writers have charged the monks with the destruction of many valuable manuscripts of antiquity, by their writing several times on the same parchment. But this charge is not based on any solid ground. The loss of some ancient works is mainly attributable to the anarchy and revolution which for ages disturbed the peace of society in Europe. See *Dublin Review*, No. 22, p. 401, *et seq.*, where the above mentioned allegation is ably refuted. See also a learned article in the last Jan. No. of this Magazine, by Very Rev. Dr. Spalding, on the literary labors of the clergy and monks. Instead of censuring the monks for any losses that have been sustained, we should rather be inclined

pyists of books discharged their task, is ıly a subject of astonishment. In writing ıt the Bible or other sacred books, particu- rly, the most scrupulous care was enlisted: do this, only such monks were selected as ere distinguished by the maturity of age and virtue. It is related of Baithen, the disci- e of St. Columba, that having completed e transcription of a psalter, he presented e new copy to his abbot, and requested that should be examined by one of his brethren. he abbot revised the work with great atten- ɔn, and discovered that the omission of a ngle vowel was the only defect in the good onk's performance.* Few books executed r our modern typographical art could boast this degree of perfection.†

In this way did the votaries of learning in e monasteries accumulate on every side the oductions of ancient genius, and, what is orthy of remark, they devoted themselves to is arduous toil on account of the pure and tellectual joy which it imparted. One of em, alluding to the advantages of a library, ɔurs forth his feelings in the following beau- ful strain: "These are the masters that in- ruct us without rods, without anger and ithout money. If you approach, they sleep ɔt; if you interrogate them, they do not hide ıemselves; if you mistake they do not mur- ıur or laugh. O books! alone liberal, and ıaking liberal, who give to all, who ask and mancipate all who serve you. The tree of fe you are, and the river of Paradise, with hich the human intelligence is irrigated and ıade fruitful."‡ The same writer, at the ıought of visiting Paris, which abounded in ɔ many rich collections of books, was trans- orted with joy, because "there," he says, are libraries more redolent of delight than all ıe shops of aromatics; there are the flower- ıg meadows of all volumes that can be found ny where."§ Nor were these the sentiments only of a few learned or distinguished monks; they were the views and feelings that pervaded the whole monastic body, and gave it that vitality and power which saved the literature of ancient times, both sacred and profane, amid the ruin of empires and the general shipwreck of society. This laudable spirit also, while it inspired a proper appreciation and care of the books that were collected, prompted their owners to offer them generously for the use of all. The libraries of the monks could strictly be called public libraries, because they were open to every one; and it is a remarkable fact that before the French revolution there were nineteen libraries in Paris, which were always accessible to students, while at the present day there are but eight, which are closed during six months of the year.* It is further to be observed that, when the art of printing with moveable types was introduced in the fifteenth century, the monks were the first to appreciate this useful invention. Caxton's printing office was in the abbey of Westminster, and the first press in Italy was in a monastery of Subiaco: in short the inmates of the conventual houses were in every age the friends and patrons of knowledge in the most comprehensive sense of the word.

From the facts we have enumerated it might be unhesitatingly inferred, that an unbounded confidence must have been placed in the competency of the monastic houses for the task of public instruction. History accordingly attests that to every convent was attached a school, where the youth and persons of a more advanced age were regularly assembled to be instructed in the branches of a useful education. Other schools were conducted by the monks, chiefly for the education of the children of noble or royal birth. The conventual schools were of two kinds: in one were taught the "Our Father," the psalms, chant, arithmetic and grammar; in the other, the higher branches of knowledge were cultivated, sacred letters, mathematics, music, poetry, Hebrew, Greek, and Latin.†

Many of these institutions became illustrious by the distinguished men whom they produced in every grade of honor and every

admire the wonderful services which they have ɔndered to the cause of literature.

* Carew, p. 247.

† From the remarks which sometimes appear in the ıanuscripts executed by monastic hands, it is plain ıat the copying of books was attended with a vast ɜal of labor. "Sicut ægrotus desiderat sanitatem," ıys a transcriber, "ita desiderat scriptor finem libri;" ı a sick man longs after health, so does a writer look rward to the completion of his work. Another ex- ɜesses his joy on finishing his task, in the following ırious line: "Libro completo saltat scriptor pede ɜto." See Mores Cath. *ut supra.*

‡ Richard of Bury, *Philobiblion*, c. 15. § Ib. c. 8.

* Mores Cath. *ut sup.*

† For innumerable details on this subject, see Mores Catholici, book iii, ch. 6, and b. x, ch. 9.

department of usefulness. It was from the precincts of a monastery that an Austin went forth to christianize the Anglo-Saxon nation; a Columkill to renovate the face of Scotland, and a Boniface to spread the light of the gospel among the ferocious Germans. A Bede, an Alcuin, a Vincent of Lerins, a Roger Bacon, an Isidore, a Bernard, are names that would grace the brightest pages in the annals of the most enlightened periods. The first whom I have just mentioned is called by Leland, "the glory and brightest ornament of the English nation;" and Mr. Sharon Turner, in alluding to the same author, observes that the appearance of a man like Bede, "within a hundred years after knowledge had first dawned upon the Anglo-Saxons, a man who wrote so soundly on every branch of study that had been pursued by the Romans, and forming in his works a kind of cyclopedia of almost all that was then known, is a phenomenon which it is easier to praise than to parallel."

Conringius, a German writer, assures us that in the sixth, seventh, and eighth centuries there was scarcely to be found in the whole western church, the name of a person who had written a book, that had not dwelt or at least been educated in a monastery. From the middle of the fifth to the middle of the eighth century, the literary institutions of Ireland were pre-eminent. Those of Louth, Clonard, Lismore, Ross and Bangor, were among the most conspicuous. Thousands of the plebeian order, and even of the nobility, flocked from England to the Irish monasteries for the acquisition of sacred and polite learning, and it is unnecessary to add that they were welcomed with that noble hospitality which would successfully challenge a parallel at the present day. So ample were the facilities offered to the students in the prosecution of their design, by the gratuitous supply of books, instruction, and of all the requisites for their comfortable entertainment, that they seemed much less to be climbing the rugged steeps of science, than to be roaming among the flowery groves where learning dispenses her sweetest and richest enjoyments. Ireland has never forfeited her right to the proud distinction; the star of her glory has never set; but in those early days, it was her high prerogative to be universally acknowledged, in the fullest and most intellectual sense, "The first flower of the earth and first gem of the sea."

Although at a subsequent period, particular in the ninth and tenth centuries, the ravag of barbarous tribes and intestine wars that di tracted Europe, caused the cultivation of le ters to be less generally pursued, the lamp science always glowed with a bright lustre the monastic institutions. Here the genius knowledge found a refuge from the general d vastation of society; and, like the undyin spark that once rekindled into a hallowed flam for the renovated altars of Juda, it dwelt s curely in the recesses of the cloister, to con forth at no distant day, and diffuse itself o every side for the moral and intellectual r generation of the human race.

The method of instruction pursued by th monks resulted gradually in the establishmen of universities. The members of the brothe hood at Cotenham, says Digby, walked ever day to Cambridge, and in a short time the gathered a crowd of disciples, who were treate to a regular course of lectures. Early in th morning, Brother Odo taught the gramma to the younger boys; at prime, Brother Ter nius delivered to youth the logic of Aristotl with the commentaries of Porphyrus; a tierce, Brother William descanted upon th rhetoric of Tully and Quintilian; and ever Sunday and saint's day, master Gislebertu preached the word of God to the people, an on all week-days expounded the sacred text t the learned among the clergy and laity. Simi lar details could be mentioned relative to th commencement of studies in the other grea universities of Naples, Bologna, Paris and Oxford.* All the universities were under the di rection of some religious order, and acquire fame by the eminent learning of the monasti doctors who lectured within their walls. Tha of Paris mounts up to the very time of Charlemagne, when the celebrated Alcuin was converting France into a Christian Athens. We are really startled at the accounts which history furnishes of the prodigious multitude of students that attended these schools. The walls of the spacious edifices could not receive them, and the traveller may yet behold at the university of Oxford a stone pulpit projecting from the wall, where the lecturer spoke to the immense crowd assembled under the canopy of heaven. Nearly ten thousand foreigners of

* Mores Cathol. b. iii, ch. 6.

very nation, and many of them illustrious, were at the university of Bologna in an early ge. At one period, that of Oxford numbered irty thousand pupils; and the masters and udents at the university of Paris were so nuerous, that when they marched in procession St. Denis, a distance of about five Ameriin miles, the foremost ranks had entered the hurch of the abbey before the last had left the lace of departure.*

In the thirteenth century, arose the orders f the Dominicans and Franciscans, which oon became illustrious by their zeal in writng and collecting books, and also by the numer and importance of their schools, which vere established in every direction. At a later poch were established the colleges of the Jeuits, which have formed a new era in the hisory of letters and the intellectual elevation of he human mind. From the thirteenth to the eventeenth century numerous houses of eduation also were opened, in addition to those vhich had existed from a very early period, nder the direction of religious ladies, for the nstruction of female youth in the knowledge nd accomplishments suited to their sex.

It would be impossible, within the brief imits of an article, to convey even a faint idea f the services which the monastic institute as rendered to the cause of learning and eduation. Whether we look to the number of nstitutions which they established for the eduation of youth in almost every age, or to their ctive efforts in the collection and multiplicaion of learned works; to the incredible multiude of distinguished men that they have proluced, or to the still more wonderful profusion f scientific and literary writings that have prung from the genius of its members, we liscover a world of details, the bare enumeraion of which would be an endless task. We hall merely observe that no department of earning was disregarded by the monastic orders. Bede, as we have seen, wrote upon very subject. The works of Albert the Great orm twenty-two volumes in folio, containing reatises on every subject of philosophy and he natural sciences. To Gratian we owe the valuable collection which has contributed so nuch to the facilitation of legal studies. Roger Bacon, a Franciscan friar, was the first to teach experimental philosophy: it was he also who suggested the reformation of the calendar and the mode of effecting it; which was subsequently accomplished by Gregory XIII. In the ninth and tenth centuries, the monastery of St. Gall was celebrated for the success of its members in the cultivation of knowledge. They understood the German, Latin, and Greek tongues; were eminent as orators, astronomers, physicians, expounders of the sacred Scripture, and were versed in all history and classical literature.* They were among the first to form the German into a written language. To the monks also are we indebted, not only for the ancient history which they have preserved, but for the history of many European nations in modern times, which they have written. They have furnished the history of England, of Germany, of France and Italy. In regard to the Franciscans, their order, according to Dugdale, has produced so many men renowned for their learning that it is impossible to enumerate them. The Dominicans and Augustinians have also been distinguished for their scavans.

The Benedictines and Jesuits, however, have been more particularly celebrated for the cultivation of letters. Among the former, and especially in the congregation of St. Maur in France, we witness the most astonishing achievements of this nature. Their edition of the ecclesiastical fathers, which is the most esteemed, would alone suffice to immortalize the name of this illustrious order. The revision and collation of manuscripts for the publication of one single volume must have demanded an immense labor; but the imagination can scarcely realize the boundless research that was necessary to produce the collection which we have just mentioned, comprising one hundred and fifty volumes in folio, of Greek and Latin authors, and enriched with a variety of the most learned dissertations. Gibbon has been compelled to acknowledge that "the shelves of libraries groan under the weight of Benedictine folios," and that a "single monastery has produced more works than the two

* Ibid.

* So general was the pursuit of learning at St. Gall, that Hans Rimel, the cook of one of the abbots, and Laurence Teusch, his porter, could both speak Latin, Greek, and Hebrew, and were acquainted with various branches of science. This was the case too in the dark ages!

English universities;" and "it must be confessed," says Mr. Churton,* "that no sect which ever arose in the church, before the reformation or since, has done so much for the promotion of good Christian learning as the sect of the Benedictines. And so it continued till the last, till it was almost destroyed in the bloody French revolution."

It is worthy of remark that for the execution of these magnificent works, such men as D'Achery, Lami, Garnier, Ruinart, Calmet, Martene, Mabillon and Montfaucon, employed only the intervals which the conventual rule did not appropriate to prayer and other exercises. To mention the names of such individuals, however, is to recall the vastest achievements of master minds, stored with every description of sacred and profane learning. Sir Walter Scott once paid a memorable tribute to the merit of their literary toil. While perambulating the spacious room of the royal library in London, in the company of George IV, the monarch nobly complimented his splendid talents, by offering him the gift of any work that he might select from the rich collection around him. We may only add that the choice of that distinguished and fascinating author of modern times, unhesitatingly fell upon Montfaucon's Antiquities, the compilation of which had cost the great Benedictine thirty-six years of arduous study.

Among the Jesuits we behold similar prodigies accomplished for the cause of science, and we might dwell with undiminished enthusiasm on the glory of their collegiate and conventual establishments, and the multitudinous productions that have been poured forth from these labratories of learning, by such men as Brumoi, Sanadon, Kircher, Daniel, Rapin, Bollandus, Petau, and a host of others. Father Salmeron, at the age of twenty-one, Laynez at twenty-four, and Bobadilla at twenty-six, were prodigies of learning. Tolet and Vasquez, at the age of twenty-five, were the oracles of the universities of Spain. The literary services of this admirable society are indeed unlimited; and a writer of the present day has not hesitated to assert that "the company of Jesus has furnished more distinguished men than twenty religious orders together. Religion, morality, politics, the art of oratory, poetry, the exact sciences, literature, travels, erudition, discoveries, the fine arts, all has been subjected to their influence, all has been of the domain."† But we must now pass to another view of our subject, not less interesting and important than that which we have just considered.

Had no other benefits been conferred by the religious orders, than to have contributed so largely to the stock of sacred and polite learning, and to have saved from destruction the literary treasures which we now enjoy, they would be entitled to the everlasting gratitude of mankind. But this is not the only honor which they wear. By the peculiar constitution of monachism, its votaries became vastly instrumental in diffusing the advantages of the useful arts, and in placing before the world an example of the most liberal and enlightened legislation. Led by the objects of their institute to seek the advantages of retirement, the monks usually selected for the site of their establishments, the recesses of the forest or the impassable marsh that offered no attraction to their fellow men. Here they drained the swampy waste, or cleared immense tracts of land from their wild and cumbersome vegetation, and by the activity of their agricultural pursuits, soon converted the dreary and uninhabitable region into beautiful and verdant fields, teeming with all the blessings of industry. Monte Cassino in Italy was once but a profound solitude: but no sooner had St. Benedict established a convent in the lonely spot, than it assumed a vastly different aspect; and the community which he founded acquired such resources by the indefatigable toil of the monks, that in the eleventh century, they maintained a successful defence against the aggressions of the Normans. At an abbey near Mantua, upwards of three thousand yoke of oxen were employed on the farm. In Spain the Benedictines exhibited the same application to husbandry. Having supplied themselves with untilled land on the banks of the Tagus, they established the convent of Venghalia, and the whole country round was soon studded with vineyards and orangeries. In England "every obstacle of nature and of soil," says Dr. Lingard, "was subdued by the unwearied

* Early Eng. Church, p. 276.

† Histoire religieuse, politique et literaire de la compagnie de Jesus, by Mr. Cretineau-Joly.

dustry of the monks. The forests were eared, the waters drained, roads opened, idges erected, and the waste lands reclaimed. entiful harvests waived on the coast of orthumbria, and luxuriant meadows started om the fens of the Gervii." The latter region, hich had been chequered with marshes, exided to the distance of sixty-eight miles. he history of Germany displays similar herlean attempts in the art of agriculture. oniface, the intrepid apostle of that nation, th the aid of the religious who had accomnied him, cultivated a tract of land between anconia and Thuringia, that measured fifty iles in circumference. In France we witss the same successful undertakings. Mosme, Colan, and Citeaux, so smiling at this y with the bountiful products of nature, were rmerly overspread with thorns and briers, hich disappeared only under the vivifying fluence of monastic toil. Fontevrault was real colony; commenced by the labor of the enedictines, innumerable families soon settled the neighborhood, and every individual was cited by the example of the monks to become cultivator of the soil; but in a short time the ttlement became so populous, that a portion the inhabitants removed to other solitudes, l of which were converted from a wild and rren condition into rich and beautiful possions. Such were the admirable lessons hich the inmates of the monastic houses derered to our forefathers. When the face of urope was covered with a barbarous people, ho despised the peaceful arts of civilized life, e monks introduced to their notice and esem the blessed fruits of agricultural toil, and their winning example wooed, as it were, e fierce baron to accept, in the grateful outourings of the earth, what he so often staked pon the bloody uncertainty of arms. It is a ct worthy of notice that the Benedictine onks were the first to exhibit in Europe an cample of labor by the hands of free men, id the first of course to suggest the principle hich forms the basis of modern society.

This was, doubtless, a gigantic stride in the arch of civilization; but we are not to imagine at the monastic husbandry resulted merely in e exhibition of beautiful and smiling plantaons. An immense number of the European ties and villages owed their existence to the obeys, which formed nucleuses, around which the people originally established themselves, and gradually swelled into populous communities. In general, wherever there was a monastery, there sprang into view the delightful imagery of an industrious and happy people. "In the fifth and sixth centuries," as Staudenmaier observes,* "the monks who were not employed in preaching, tilled the ground and converted deserts into fruitful fields. Where there had been only wastes, and barbarous pagans, men saw gardens, meadows, and corn lands, as if a new created world, and also great towns." In the tenth century, the towns of Janula, St. Angelo, Terruculus, Cervarius, Vandra, and others, were built by Aligernus, abbot of Monte Cassino, who also constructed several castles for the defence of the country.

Paris, in the beginning of the third dynasty, being confined to the island in the Seine, and there being two abbeys on each side at equal distances from it, all of which were surrounded with dwellings, the junction of the four villages formed the future enclosure of the capital. The suburbs of most cities arose from the devotion of the people, who preferred to fix their habitations near the convents and hospitals, which stood originally within the gates. The great abbey of St. Claude in Frenche Comte gave rise to a considerable town that was built around it. In the fifth century, St. Bridget having chiefly resided in her monastery at Kildare, the place became so celebrated and so much frequented, that the many buildings erected about the convent during her life, formed a town which in process of time grew into sufficient importance to become an episcopal see.†

To the philosophic inquirer the question will naturally present itself, why the institutions of those solitary and humble men, who were so far from courting the notice and applause of the world, were so attractive in the eyes of the people, and exerted so powerful an influence over the opinions and customs of their age? How did a barbarous multitude lay aside their predatory habits, for the laborious pursuits of the secluded monks! By what irresistible charm were the people, before so accustomed to violence and rapine, drawn to-

* Apud Digby, b. x.

† Mores Cathol. b. iii, ch. i.

gether in immense masses, around the noiseless dwellings of the religious? The mystery is easily explained. The soul of the barbarian had not lost every feature of man's distinctive excellence. There still glowed within his bosom a spark of rational sentiment, which was roused into admiration at the superior wisdom and moral culture of the monks, and made them an easy conquest to the views of those enlightened men. They beheld among them a system, a regularity, an untiring perseverance, that rendered their homes the abodes of contentment and peace; they could not resist the charm of participating in the advantages which the disinterested benevolence of the monks was so willing to impart: and it was thus, as Maillet informs us in his history of the Swiss, "they softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbors. The people sought them for their judges: it was a usual saying, that it was better to be governed by a bishop's crosier than a monarch's sceptre. How was it possible for such men not to be venerated both during their lives and after their deaths?"* This influence of the monastic orders over the mind and habits of the people, and in securing them against the oppression of the military chieftains, was as much the result of their internal polity as of the success which crowned their agricultural labors. The religious found in their own conventual regulations, the great principles which inclined them so generally to espouse the interests of the people. In the whole history of monachism, we behold it marching hand in hand with the rights and privileges of the majority: and whence this devotion to popular freedom and popular happiness, but in the fundamental principles of the monastic system? What is a monastery? Not, indeed, as so often represented in the romantic descriptions drawn of such institutions by the unscrupulous pen of the novelist, the gloomy habitation of imprisoned and unhappy mortals. If we examine the real character of the monastic government, we shall discover in it all the essential features of the wisest and most liberal legislation. The very soul of a

* Vol. i, p. 105.

conventual life is obedience; but it is a willin obedience, founded upon the great principl of law and order, and universal in its exten because the rule of a community embraces a its members. The spirit of the monastic i stitute is the most essential element of soci peace, and necessarily excludes despotisn The motto of the congregation of the Orato is in reality that of all religious houses: "*I l'on obeit sans dépendre, et l'on gouverne sa commander.*"—Here there is obedience witho dependence, and a government without con mand. A community of this kind is n abandoned to the caprices of arbitrary powe it has a written constitution by which all a to be governed; and that the various duties the administration may be faithfully and abl discharged, they are confided to such of th members as are the best qualified to perfor them, by an election of officers, who are al not excepting the superior himself, admitte to their respective functions only for an ap pointed term, at the expiration of which othe are substituted in their place. This board o officers forms, in the strictest sense of th word, a popular and representative govern ment, by whose deliberate action the welfar of the community is regularly consulted though the general order of the establishmen necessarily requires a variety of officers, a the members are on an equality, all are amena ble to the superior or to the board of direction all enjoy the same privileges, all have th same rights of property; and all are eligibl to any rank in the administration. Such ar the prominent features of the monastic govern ment, which, if we do not mistake the mean ing of the term, bears a very strong resemblanc to the republican system, which is the boas and happiness of the American people.* Un

* San Marino, the oldest republic in the world, hav ing been established in the fourth century, was founde by a Catholic monk, whose name it bears. The popu lar principles to which we have just alluded, were more particularly developed by the Dominican and Franciscan orders, which, as we have seen, had thei origin in the thirteenth century. Mr. De Bonald, the distinguished philosopher of modern times, in his *Legislation Primitive*, vol. 2, page 273, &c., has unequivocally charged the mendicant orders with having given birth to the democratic principle of government. As a royalist, it is not surprising that he should impute to the mendicant orders, as an imperfection in modern times, their strong sympathy with the dependent class, and the general features of democracy that characterize them. It should be observed however that, in all this, they merely carried out the spirit which had in every age distinguished the monastic body, and

r the guidance of such principles, the reli-
ous orders could not be indifferent to the
opular weal; and their intervention in behalf
the people, by prudent counsel or judicial
vestigation, could not fail to be attended
ith the most salutary effects. The philoso-
ny which prompted them to cultivate the
hysical and moral energies of human nature
ithin their own circle, inspired them with
e noblest sympathies for the common race to
hich they belonged, while their example
splayed the most effectual means of attain-
g to a higher level in the scale of happiness.
t this distant day we can scarcely form an
ea of the difficulties they had to encounter
advancing the cause of civilization. They,
ith the clergy, stood alone in the midst of a
arbarous world: they had no co-operation
om the strong hand of power; no incentives
animate them in their career, except a
eep-rooted love of what they deemed condu-
ive to the intellectual and physical improve-
ent of their race. If they conciliated the
niversal respect of those around them, it
as by the force of their own intrinsic worth,
s men and as members of society. "The
orld," says a writer in the Quarterly Re-
iew,* "has never been more indebted to any
ther body of men, than to the illustrious order
f Benedictines. The commonest readers are
miliar with the history of the great miracle
orker St. Dunstan, while the most learned
f our countrymen scarcely remember the
ames of those admirable men who went
orth from England and became the apostles
f the north. Tinian and Juan Fernandez
re not more beautiful spots on the ocean than
Malmesbury and Lindisfarne and Jarrow in
he ages of our heptarchy. A community of
ious men devoted to literature and the useful
rts, as well as to religion, seems in those ages,
ike a green oasis amid the desert; like stars
n a moonless night, they shine upon us with
tranquil ray." Mr. Sharon Turner has also
cknowledged the social benefits of the con-
entual houses, when he says that "in no
ne particular did personal interest and public
elfare more cordially unite than in the en-
couragement of monasteries."†

which always tended to inspire the poor with a due
respect for the institution of property, and at the same
ime to protect their rights, by reminding the great,
he rich, and the powerful, of their duties to all who
were dependent on them. * December, 1811.
† Hist. of England, vol. 2, pp. 332 and 361.

We have glanced at their salutary influence in the diffusion of agriculture; but, besides the general cultivation of the earth, the monks contributed much towards the facilitation of intercourse between different parts of the country, and to the effecting of what may be called national improvements. It was for a long time the custom for the abbots of Croyland to undertake and preserve the embankments in the fens, for the purpose of preventing inundations. The name of Egelricus, a monk of Durham, in the time of Edward the Confessor was venerated by the English, on account of the excellent road which he had constructed through the forest and marsh of Depyng; a work which is called prodigious by the writer who relates the fact. It was also a poor monk of Einsiedlin, in the twelfth century, who threw a bridge over the river Sylle, which has been called the *Devil's Bridge*, from the immense difficulty that attended its construction. The monks of the abbey of Cork were the first to erect a salmon weir in that country. Even the advantages of navigation were illustrated in the enterprise of the conventual houses. Mr. Churton tells us that "St. Mildred and her successors, abbesses of Minster, in the isle of Thanet, had a vessel which regularly traded with the London markets, in the eighth century." In addition to this, scarcely an art can be named which the monks did not exercise and improve. While in their convents the nuns were employed in the more elegant works of embroidery, and in weaving most of the cloth that was used in Europe, the men were engaged in the mechanical arts. Originally the Benedictines were all acquainted with stone masonry, and erected their own edifices. The iron smith, the joiner, and the gold-smith attained to considerable eminence among them. In the middle ages the binding of books was generally executed by the religious, and we learn that in the eighth century Charlemagne conferred upon the monks of Sithin, an unlimited right of hunting, that they might always have an abundant supply of skins for the exercise of their art. The binding and transcription of books were frequently carried by the monks to an unusual degree of magnificence. We read of a Bible the cover of which was ornamented with beryl stones; and of the four Gospels that were written in letters of the purest gold on a purple ground. "In the tenth

century," says Gerbert, "books were so beautifully painted and embellished with emblems and miniatures, that the whole seemed to be the produce, not of human, but of angelic hands." The fine arts were also cultivated in those days with distinguished success. The writer whom we have just quoted, observes with truth that the art of writing "never attained to such perfection as in the ninth and tenth centuries; and all antiquarians will admit that the form, more or less elegant, of characters in the manuscripts of different ages, places before our eyes the state of the sciences at that time." England owes to the monastic institutions the first impulse that was given to her architecture. Soon after the re-establishment of society under the northern tribes, a new and beautiful style, called the Gothic, was introduced, and many of the structures then erected, at the expense and labor, and under the direction of the monks, were equal, if not superior to the most magnificent buildings of the present day. Greece may have transmitted an architecture captivating to the senses; but it is the glory of the mediœval age, in the erection of its religious temples, to have given embodiment to the Christian idea, and by their pointed arches and lofty pinnacles, aspiring as it were to the regions above, to elevate the eye and the mind of man to his celestial home.

> Thus, while the mute creation downward bend
> Their sight, and to their earthly mother tend,
> Man looks aloft, and with erected eyes
> Beholds his own hereditary skies.

In the tenth century the monk of Gozze was a celebrated architect: and the church of S. Maria Novella at Florence, which is so beautiful that Michael Angelo used to call it his spouse, was built in the thirteenth century by two Dominican friars. Among the members of the monastic institute, there were also painters, sculptors, poets, musicians, naturalists, many of whom acquired eminence, and to them we are indebted, not only for the discovery and cultivation of an immense variety of plants that occupy an important place in the *materia medica* of the present day, but likewise for many of the most useful inventions that now minister to our necessities and enjoyments. Guido, a Benedictine monk, was the author of the musical stave, and the inventor of the gamut. The discovery of gunpowder is variously attributed to Roger Bacon, and another monk of Germany: the former was most probably the originator of the telescope: it was father Alexander Spina who first introduced the use of a pair of spectacles. The Arabian arithmetical numbers were first introduced into Europe by Gerbert, who was afterwards pope under the name of Sylvester II. The invention of the clock is also attributed to him by some, others ascribe it to an Italian monk or an abbot of Germany.

While the different divisions of the monastic orders were thus devoting their attention to the liberal and mechanical arts, other institutions arose, which are of still higher importance, and display to us their enlarged philanthropy and invincible zeal in providing for the wants of the age and the relief of suffering humanity. The time was when Europe could not be travelled with any of the conveniences that are now enjoyed. No roads lay open for the guidance and accommodation of those who passed from one section of the country to another, while the forests were overrun with assassins and robbers, and penal legislation offered no security against the violence of those armed banditti who commonly awaited their victims at the river-passes. To apply a remedy to this growing and alarming evil, an institution was organized under the name of Hospitalers, who pledged themselves to fly to the relief of travellers, to defend them from the assaults of the highwaymen, to improve the roads, construct bridges, and provide for the entertainment of the lonely stranger. For this purpose hotels were erected at different points on the banks of the rivers. In France there was a very dangerous locality called *Maupas* or fearful passage, which afterwards acquired the name of *Bonpas* or safe passage, from the improvements that had been effected by this beneficent association. At the time of which we are speaking, the custom of pilgrimages to Rome, Jerusalem and other parts, was very general, and it must be admitted that, by the interchange of services it produced, and the opportunities of observation it afforded to the more northern people, it contributed in no small degree to the progress of civilization. For the accommodation of pilgrims and other travellers the military orders were formed, and the monasteries in

neral were always open to the passing ranger. Within their walls he was met by band of men, eager to wait upon and to supply m with all the comforts which he needed. here he received from warm friends all the tentions of the most generous hospitality. uildings for the accommodation of guests, e poor and the sick, formed a large portion the conventual establishments. All the orporal as well as spiritual works of mercy ere practised by the monks, and on the most xtensive scale.* But we will have occasion allude to their charities more at length in the equel.

Among the establishments of this description hat offered to the traveller every assistance nd relief, the convents of Mount St. Gothard nd St. Bernard will ever claim the admiration f the world. On the highest Alps, in those reary regions covered with perpetual snows, hat show not the slightest vestige of human nterprise, and nature presents herself in her vildest gloom, where nothing is heard but the oaring of winds and the crashing of rocks, recipitated from the surrounding peaks, where t every step you meet with insurmountable difficulties and fathomless precipices, there he beneficent monk is waiting to be a guide nd a friend to the benighted traveller. He vanders over the mountain in every direction, nd, at the perpetual hazard of his life, to minister to the wants of some helpless sufferer, and, to succeed the better in the noble work of charity, he calls to his labor of love the sagacity and acuteness of the faithful dog. How often with this trusty companion has he,

> "Amid St. Bernard's blinding snows,
> Tracked the faint traveller, or unsealed the jaws
> Of the voracious avalanche, plucking thence
> The hapless victim." †

If we go to the east, in the solitudes of Mount Libanus, and the forests of Abyssinia, on the banks of the Tigris, the shores of the Red Sea, and in the sandy deserts of Egypt, we meet with similar instances of humanity. The Maronite monk calls every night from the top of his cedars, to his solitary cave, the trembling stranger walking in the dusk of the evening on the brink of the fathomless precipice. The Abyssinian monk waits for you at the entrance of his impenetrable forests, to save you from the ferocity of the lions and tigers that are prowling in search of prey. The Coptic monk watches from his tower, to discover the wandering traveller, and guard him against the sword of the Arabian robber.

Let us now retrace our steps, and in the twelfth and thirteenth centuries we shall behold the establishment of other orders, the members of which were bound by a solemn obligation to sacrifice their possessions, and even their personal liberty, for the emancipation of the Christians who had fallen under the captivity of the Turks. During the space of six hundred years that these institutions flourished, how many thousands of those unfortunate individuals recovered their freedom, and were restored to the bosom of their families, through the instrumentality of the religious that had fled to their assistance! At one period there were two hundred and fifty houses of Trinitarians in Europe, that devoted themselves to these generous acts of beneficence.* If we pass from these to the mines of Mexico and Peru, what achievements for the cause of suffering humanity will present themselves to view in the institutions of the Bethlemites! There we behold these generous lovers of their race erecting hospitals, and burying themselves alive, as it were, in the bowels of the earth, to afford relief to poor and afflicted mortals! Their indefatigable and heroic charity is equalled only by the members of a society which was founded towards the middle of the seventeenth century, and was destined to a pre-eminent rank among the undertakings of which the purest philanthropy can boast. Who has not heard of the Sisters of Charity? Who, we might ask, has witnessed the generous devotion of these angelic women and not acknowledged with Voltaire, that "there is nothing more beautiful on the face of the

* There is no doubt, says Mr. Churton, that the monasteries on islands, or near dangerous coasts, were often places of refuge to shipwrecked men. The Bell rock, on which a light-house is now erected, near the Frith of Forth, is said to owe its name to a bell formerly fixed upon it, by the monks of the abbey of Abberbrothock, or Arbroath. Southey has thus alluded to it:

> When the rock was hid by the surge's swell,
> The mariners heard the warning bell,
> And then they knew the perilous rock
> And blessed the abbot of Abberbrothock.

† Dr. Durbin, in his "Observations on Europe," has paid a just and candid tribute to the noble charity of the Augustinian monks of Mount St. Bernard, vol. i, p. 217. &c.

* The Trinitarians had formerly fifty-two houses in Ireland, forty-three in England, and nine in Scotland, which all disappeared, under the ravaging influence of the reformation, with the other religious establishments of those countries.

earth than the sacrifice which is offered at the shrine of humanity, by the frailer sex, renouncing the allurements of the world, and the bright career which wealth and personal accomplishment often display to their view, to consecrate their being, with all its energies, to the service of their fellow creatures!" We have seen these angels of mercy rushing with joy to the relief of those from whom the rest of the world fled with terror. We have seen them hastening in every direction to alleviate the miseries of indigence and disease, counting the most exalted virtues among the ordinary actions of their life, fulfilling with a holy joy those works of charity which are most disgusting to human nature, and teaching the poor, the dying, the friendless orphan, that their heavenly Father has not forgotten them! Before the French revolution this noble institute numbered in Europe four hundred and twenty-six establishments, which, like so many genial suns, diffused on every side their fostering and refreshing light, and caused the hearts of thousands to glow with hope and consolation. It is the happiness of our own country to cherish within her bosom thirty-eight establishments of this beautiful institute, principally devoted to gratuitous instruction and to the care of the sick.

To enumerate the various orders that have arisen, particularly within the last three centuries, for the aid of the suffering and afflicted, would lead us into endless details far exceeding the bounds which our present space would justify. We shall merely observe that, according to an estimate that has been made by a modern writer, of the extensive beneficence of the religious orders, it is ascertained that three hundred and twenty-nine thousand and four hundred of our fellow beings were daily, for more than a thousand years, attended and relieved by members of conventual institutions. If to this we add the amount of charity exercised by them in the private dwellings of the poor and the sick, the number of those assisted would be incalculable.

The picture which we have thus far drawn of monastic benevolence, would be very imperfect, did we not bring into view the prodigious undertakings of the same active principle in the labors of the missionary, so far as they have contributed to the two-fold cause of civilization and humanity. Not to speak of the sacrifices that were necessary on the part such men, to adopt as far as practicable t customs of the nations whose welfare th sought, to learn their language, to brave eve danger, and frequently to suffer death, wh have they not accomplished in China, in Indi in the Levant, in Canada, in South Ame ica, and on the borders of the Pacific Where have the footsteps of the monk or th friar passed, and the blessings of peace an freedom have not followed in their train The missions of the Dominicans and Jesui in South America furnish the most admirabl illustrations of what man is capable of effec ing, when he allows himself to be swayed b the impulses of a pure and generous philan thropy. To those who are conversant wit the history of that country it is well know that the incursions of the Spanish and Portu guese colonists were in some instances fa from being regulated by the spirit of modera tion. They were hurried on by the desire o conquest and of gain: the members of th monastic order also went forth to conquer, bu to save. They early espoused the defence o the natives, says the historian Robertson, and vindicated their character from the aspersions of their conquerors. When the people of Tlascala were on the point of being exterminated by Cortes, they were only rescued by the interposition of Las Casas, a Spanish monk, who plead the cause of the aborigines and opposed the adoption of a violent and extreme policy. The writer whom we have just mentioned, describes in glowing language the vigorous and persevering efforts of this noble Dominican, to avert from the Indians the oppression of a tyrannical government.*

Who can advert without emotion to the enchanting scenes that were once exhibited among the Paraguay Indians! The Jesuits having obtained from the court of Spain the liberty of all the Indians whom they could civilize, directed their course to the inhospitable deserts of this stupid, indolent and ferocious race that dwelt at the foot of the Andes, and like the birds of the air fixed their habitations principally in the branches of the trees. The first accounts represent to us the missionaries making their way through forests, travelling

* See also Prescott's Conquest of Mexico, vol. i, p. 381 *et seq.* in reference to the character of Las Casas; and pp. 403 and 481, where he draws a similar outline of Father Olmedo, who accompanied Cortes.

rough marshy grounds in which sometimes ey sank to the waist, climbing steep rocks, ploring caves and precipices, and every mo- ent in the most imminent danger of losing eir life. Several of them died with hunger d the excess of fatigue: others were mur- red and devoured by the savages. Father zardi was found by one of his companions a rock: his body pierced with arrows, and lf devoured by birds of prey: at his side was book of prayer. The undaunted courage of e missionaries would sometimes fill the In- an with astonishment, and he would draw ar to contemplate those heroic and extraor- nary men; at other times he would run away om them, as from magicians. Having ob- rved that the savages were sensitive to the unds of music, the Jesuits embarked upon e waters of the Paraguay, and sailing up d down the river, arrested their attention by e canticles which they had taught to their ophytes. The Indians could not resist the arm of this expedient, and like the wild in- bitants of the forest that once came together the sound of the Orphean harp, they de- ended from their mountains and ran to the ach to catch the melodious accents of the issionaries. In a few years thirty little re- blics were formed among the Indians of Pa- guay. Abandoning their wandering life and vage customs, they came together, and velt in villages. Their towns were con- ructed with regularity, the streets were wide d straight, and the houses were built with e regard to comfort. In the centre of each llage stood the church, the hospital, the hool, and the public granary. The lands ere divided among the inhabitants, propor- onably to the number of members in each mily, and the wisest precautions were taken provide against the possibility of want. In e schools, which were superintended by the suits, every one was formed to the trade and cupation for which he seemed to be natu- lly qualified. Some became silversmiths; hers clockmakers, weavers, blacksmiths, car- enters, and tanners; even music and dancing ourished among them, and they learned the rt of manufacturing every musical instru- ent. Such of the children as exhibited a etter capacity, were instructed in the sciences, ainting, architecture, and all the liberal arts, ich one according to his particular taste. The important avocations of agriculture were carried on with peculiar success, and as the Indians were naturally indolent, and without foresight, a kind of surveyor was appointed to examine the ploughshares, and other imple- ments of husbandry in each family, and to oblige the chief to sow his corn. To punish delinquencies, there were three grades of chas- tisement, the most severe of which was flagella- tion, and it is worthy of remark that, during the space of one hundred and fifty years that this republic existed, scarcely an instance had oc- curred in which it was necessary to resort to that punishment. With the help of these civil- ized and industrious Indians, the Jesuits suc- ceeded in rendering their unwholesome wilds a most delightful country. The forests cleared away were turned into orchards, groves, and gardens, where the most useful trees and vege- tables of the two continents sprang up with luxuriant growth, and in the richest profusion. Deep morasses, formerly inundated with stag- nant waters, became rich meadows; and bar- ren deserts, fruitful fields covered with plenti- ful harvests. Instead of the hissing of serpents, and the howling of beasts of prey, and the frantic yells of the savage, nothing was heard but the bellowing of milch cows, the neigh of horses, the bleating of sheep, the voices of husbandmen and shepherds, making the moun- tains and the valleys resound with the sweet accents of social and domestic happiness. Among these peaceful and contented Indians, there were no quarrels or law-suits; the words mine and thine were unknown. Abundantly provided with all the necessaries of life, gov- erned by the same men who had reclaimed them from barbarism and wretchedness, and whom they loved and respected as their fathers, knowing all the advantages of civil life with- out having left the security of their deserts, tasting the charms of society without relin- quishing the sweets of solitude, these Indians could truly flatter themselves that they pos- sessed a happiness of which before there had never been a parallel. Hospitality, friendship, justice, and all the virtues which honor man, says Chateaubriand,* from whom this account has been principally taken, were continually flowing from their hearts, as the fruits of the olive fall under the influence of the passing

* Genie du Christianisme, part. 4, liv. 4.

breeze. Muratori has summed up in one word the excellence of this republic established by the Jesuits, the most magnificent work of ancient or modern civilization, by calling it *Il Christianesimo Felice*, or Christendom the blest. But this splendid reality vanished under the blighting influence of a foreign and interested policy.

May we not hope, however, to see those enrapturing scenes revived, under the auspices of the distinguished men who have succeeded their ancestors of Paraguay?* May we not believe, from the accounts lately received, that at the foot of the Rocky Mountains, where the sons of Loyola have already so successfully planted the standard of civilization, the erratic tribes of our western prairies will come together in a state of fellowship, and exchanging the bow for the ploughshare, will enjoy in the cultivation of the useful arts, the blessings of a well organized society! We have much reason to anticipate this pleasing result. The earth has already been vexed by the labors of the Flat-heads. With the aid of wooden utensils, for no spades could be procured, a large tract of land has been cleared, and as soon as the necessary implements of husbandry can be obtained, the work will be more extensively pursued among them and the surrounding tribes. Let the ancient glory of Paraguay be restored within their borders, and the territory of Oregon will be indeed a worthy object of national solicitude and political negotiation. If such a state of things be realized, the world will acquit us of the errors committed in by-gone days, and the "beauty of Carmel and Sharon" that gladdens our remotest wilds, will be an *amende honorable* for all the injustices that the poor savage may have received at our hands. In any event, it will be to the immortal honor of the Jesuits, that while a powerful nation has been compelled to station a military force on her borders, to stem the incursions of the red man, they, with the sole armor of philanthropic zeal, have changed the savage tribes into a docile and happy people.

From the cursory view we have taken of the monastic institute, it may be inferred that it has been much more useful to mankind than many writers have supposed; nay, we migh conclude that, as associations, the monast orders stand unequalled in the annals of th human race, for the magnitude and variety c the blessings they have conferred. It is no a matter of surprise that their memory shoul have been disparaged; for no glory ever shon upon the brow of man that the pen of malig nity did not seek to obscure; but thanks to th enlightened impulse that has been given t modern investigation, a new era has dawne upon historic literature: not that facts wi ever cease to be facts; but the deeds of th past will be better understood, because mor attentively and more impartially considered and the influence of the monastic orders wi shine forth in all its radiant beauty to the ey of man. If the Jesuits have been charged wit ambitious designs in their peaceful sway o the South American Indians, the scholar, th lover of truth will pronounce their eulogy ir the language of Montesquieu: "It will alway be glorious to rule a people, by rendering then happy." The philosophy of Plato could only dream of a republic; the philosophy of the Je suits realized it in all its splendor. If th charge of inactivity, or selfishness is urge against monachism, the mere recollection o the comprehensive industry and wonderfu success in agriculture that we have noticed will be more than sufficient to confound the accuser. Let the records of past ages display if they can, more magnanimous sacrifices than those to which the monks have submitted fo the sake of their fellow men: let a parallel be produced to equal the stupendous services which they have rendered to the cause o science and of letters. "What land," asks a writer whom we have frequently quoted, "what land is not full of their labors? What city does not contain some memorial of their activity?

Quæ regio in terris nostri non plena laboris?

How often might the traveller, through countries now spiritually desolate, have repeated this exclamation of Æneas, on finding, wherever he went, representations not indeed of battles and heroes, at sight of which the Trojan hero stood still and wept, but of the peaceful triumphs of religious men!"* For "the

* The Jesuits have established missions recently among the Indians of Paraguay, Uraguay, Chili, and other parts of South America.

* Mores Cath. b. x, ch. 15.

onks were founders of cities, and true fathers 'their respective countries. They built beau-ful edifices and bridges, hospitals and col-ges; they made roads, plantations, drainages, ıd above all—they made a happy people."* nother author deserves to be quoted here, on ccount of the equally impartial testimony hich he has borne to the general utility of the ıonastic institute. Speaking of England in ıe time of Lanfranc, he says: "The monastic der became a blessing to the nation; not only ere charity exercised, agriculture extended, ligion and morality inculcated, the neighbor-ood kept in peace; but as schools were opened ı every diocess, civilization was rapidly and idely diffused throughout the country.† But hy so much wealth among those who professed life of poverty? The monastic orders were fre-uently opulent, as associations, but not in the ıdividuality of their members. One fact also as been well ascertained, that riches have een better administered by the monastic in-itutions than they could have been in any ther hands. Walter Scott is an unimpeacha-le witness on this point, and he does not hesi-ıte to exclaim, in alluding to their important ervices: "Would to God that your English niversities, with their huge endowments, and ıe number of learned men to whom they give ompetency and leisure, would but imitate the ıonks in their literary plans!" On another ccasion, alluding to the collection of French istorians, commenced by the Benedictines, he ıys: "I am ashamed to reflect that, in so ealthy a country as ours, a similar digest of ur historians should not be undertaken under ıe patronage of the noble and learned, in valry of that which the Benedictines of Paris xecuted at the expense of their own conven-ıal funds." It has been maintained by seve-ıl authors of reputation that the legal provi-on made for the poor by the last parliament f Queen Elizabeth, was rendered necessary y the dissolution of monasteries in the reign f her father. Before this event took place, ıe wants of the indigent were relieved by the ıonks; and Dugdale affirms, that while the onvents stood, there was no act for the relief f the poor, so ample were they provided for y those houses; while in the following age, ere were no less than eleven bills introduced into the House of Commons for that purpose! A splendid commentary on the wise administration of the monastic possessions.

Weever thus alludes to the suppression of the smaller monasteries in England: "It was a pitiful thing to hear the lamentation that the people in the country made for them; for there was great hospitality kept among them.* Such in fact was the beneficial influence of these institutions, and the high regard in which they were held by the community, that the destruction of only one monastery by fire in the year 1360—that of Oliva—is said by historians to have acted as a national calamity, and to have been considered an evil equal to the pestilence which occurred in the same year.† But the undertakings of the monks in behalf of the poor, by the erection of hospitals and the distribution of alms, were prodigious. These men were no "fire-side philanthropists," who could merely talk eloquently of the beauty of charity; they were in truth and in deed the friends and the support of the poorer classes, not only by their own unlimited benefactions, but by the influence which they exerted over the rich in leading them to acts of beneficence. It was a friar minor who first suggested the idea of a Mount of piety to defend the poor against the exactions of usurers. This institution, which consists in lending money to the needy at a very moderate interest, was commenced at Perugia, and having succeeded, was ever afterwards encouraged by the sovereign pontiffs. It is calculated that by this means about 250,000 crowns are constantly circulated among the poor of Rome.

Alison, in his late history of Europe, has borne a willing and ample testimony to the liberality of the monks, in alluding to the conventual institutions of Spain. After having observed that the church had long been felt to be the best and most indulgent landlord, he adds: "Nor was this all; the charity and beneficence of the monks had set on foot, in every part of the country, extensive institutions, which were effecting more than any others in relieving the distresses of the poor. To the peasant they often served as banking establishments, where none other existed in the province, and as such essentially contributed to agricultural improvement. The friars acted as schoolmasters, advocates, physicians, and apothecaries.

* Rubichon de la societe en France et en Angleterre.
† Europe in the Middle Ages, Cyclop. vol. iv.

* 105; apud Digby. † Voight, Gesch. Preussens, v.

They were considerable landlords and indulgent masters; peace makers in domestic broils, and the prop of support in family misfortune: they provided periodical amusements and festivities for the peasants, advanced them funds when assailed by misfortune, and furnished them with seed if the harvest had failed. Most of the convents had *fundaciones*, or endowments for professors who taught rhetoric and philosophy, besides keeping schools open for the use of the poor. Superficial and free-thinking travellers, observing that the aged, the sick and the destitute were always to be found in numbers round the convent gates, supposed that they created the suffering they were so instrumental in relieving; forgetting that the poor will ever be assembled round those establishments where their sufferings are relieved; and that to represent such beneficent institutions as the cause of this distress, is just as absurd as it would be to decry fever hospitals, because their wards are generally filled with typhus patients." *

It cannot be denied that abuses have existed among them; but they were of a spiritual and transient character, and are not embraced within the scope of these remarks. Our object has been to exhibit some evidences of their usefulness in contributing to the happiness of mankind, and we flatter ourselves that the sketch which we have drawn, however imperfect, has proved the spirit of the monastic institutions to be eminently social in its tendency and operations. They have exhibited to the world the most magnificent illustration of the maxim, that *union is strength.*

Whether we look to the vigor of the impulse that moved them, and which after 1400 years is still unspent; or to the variety and success of the undertakings in which it displayed itself, embracing all that is useful to mankind; or to the magnitude of its achievements, recognizing no other limits than the boundaries of the world; we are compelled to acknowledge that it could be the offspring only of a power equally gigantic and beneficent. It was the impulse that has, in every age, brought forth the illustrious benefactors of our race. It was a principle of invincible courage and indomitable enterprise, but tempered and perfected by the kindliest feelings of the human heart. It was the spirit of our political forefathers, who assembled in solemn council, and regardless of minor considerations, pledged their lives, their property, and their sacred honor, to unite the inhabitants of these colonies in the enjoyment of equal rights. It was the spirit which the world admires at this very day in the Capuchin friar, the Thaumaturgus of the age, who has rallied millions round the standard of temperance, and produced a new era in the history of public morals.

If, as it has been predicted by a philosopher of our own times, the American people are to formula the thought that is to rule the future, let it be remembered that success will depend essentially on the firmness of our adherence to the conciliatory and unitive principles of our ancestors. If we would insure the greatness of this vast republic, it must be effected by a wise and practical discrimination of that spirit which is selfish, and antagonistic in its character, and would seek to curtail the social privileges of any one man or any body of men; from that which is humane, liberal, communicative in its effects, and is founded on the love of order, of justice and truth.

National greatness is but the aggregate of individual superiority; and individual distinction can be erected only on the basis of that virtue which teaches the disregard of self for the promotion of the general weal: for "no man," it has been observed, "can have shrines erected to his memory in the hearts of men of distant generations, unless his own heart was an altar on which daily sacrifices of fervent devotion and magnanimous self-denial, were offered to the only true object of human worship." * Such are the spirit and the practice of all the conventual orders.

* History of Europe, vol. iii, p. 43.

* Edin. Review, July, 1842.

THE DEATH OF SAUL.

BY JOHN AUGUSTUS SHEA.

GELBOE was red with the blood of the slain—
The martyrs who battled for Israel in vain:
For the sword of the Lord had departed from Saul,
And the vision of Endor foreshadowed his fall.

To God he looked heaven-ward for prophecy's beams,
But HE spoke not of prophets, nor priesthood, nor dreams;
The hopes of the monarch of Israel were crushed,
And the last pulse of hope in his bosom was hushed.

For his heart had rebelled, and he slew with the sword,
By the Edomite vassal, the priests of the Lord;
His crown he dishonored—his trust he betrayed,
And why, unrepentant, look heaven-ward for aid?

The Philistines gathered in bannered array,
And marched for the field where the Israelites lay;
Earth shook like an infant, from mountain to glen,
At the rush of their spears and the shout of their men.

As the lightning-winged tempests sweep over the heath,
Blazed broadly and brightly the banners of death;
The fated Gelboe with slaughter was red,
And gushed with the blood of the dying and dead.

Alas! that the king, once beloved of God,
Should e'er in the paths of the tempter have trod—
That envy should tarnish or treason should dim
The glory Jehovah had centered in him!

The spirit of Saul was afflicted that day,
For vanquished around him his mighty ones lay;
The banners were trampled that shone in his fame,
And the blood of his sons had been shed for his shame.

Unblessed, unsustained by the spirit of prayer,
Faint, bleeding and stricken by guilt and despair,
He buried his sword in his heart to the hilt,
And perished, a monarch of glory and guilt.

When to David these tidings of agony went,
In wildness of anguish his garments he rent;
And he and his people thus sadly deplored
The son, and the monarch that died by the sword.

THE LAMENT.

The glory of Israel is slain,
  The mighty have fallen in fight!
And red are the dews that will rain
  On bloody Gelboe to-night.

Not in Askalon's streets nor in Gath
  Be uttered the sound of its voice,
Lest the Philistines triumph in wrath,
  And the pride of their daughters rejoice.

Ye mountains, no life-giving dew,
  No wealth of the generous rains
From heaven shall descend upon you,
  Nor offerings spring on your plains.

For the shield of the monarch is now
  A part of the Philistines' spoil,
And pulseless and pale is his brow—
  The monarch anointed with oil.

Not back from the blood of the slain
  Turned Jonathan's shaft on the field,
Nor did Saul on the foeman in vain
  The sword of his energy wield.

In their life they were lovely and fair,
  In death sleep the son and his sire;
They were swift as the eagles of air,
  And stronger than lions in ire.

Ye daughters of Israel weep!
  Over Saul who hath loved to behold
Your garments with ornaments deep
  Emblazoned with purple and gold.

Oh! how are the mighty ones slain!
  In the midst of the battle gone down!
And, Jonathan! thou! in the reign
  Of thy youth, from thy promised renown.

My brother! how deeply distressed
  Is the love of my spirit for thee,
And the fondness that dwelt in thy breast
  Was warmer than woman's for me.

Oh! how are the mighty ones slain!
  How vanquished is Israel's might!
And, wielded for triumph in vain,
  How lost are the weapons of fight!

From the Italian Annale di Scienze Religiose.

LEGAL SCIENCE IMPROVED BY THE POPES.

'La religion Chretienne, qui ne semble avoir pour objet que la felicite de l'autre vie, fait encore notre bonheur dans celle-ci."—MONTESQUIEU, *Esprit des lois*, lib. 24, ch. iii.

MURATORI wrote in the last century a work entitled, *The Defects of Jurisprudence*, giving a cursory sketch of the ameliorations introduced by the popes into that science.* Other learned writers of the present century have demonstrated that previous to Christianity the world abounded in barbarous constitutions. According to Barthelemy, in his *Voyages du jeune Anacharsis*, there existed both among the Spartans and the Egyptians, laws which virtually authorized theft. Buchanan, in the fourth and seventh books of his history, affirms that about twelve years before the coming of Jesus Christ, the laws of Scotland sanctioned vengeance and gross immorality. According to Montesquieu, *Esprit des lois*, lib. 24, it was lawful to put to death men termed *useless*, a comprehensive term, including the aged, the decrepid, the lame, &c. Fathers possessed the right of life and death over their children, and masters the power of inflicting death upon their slaves; there existed, in a word, statutes the most iniquitous. They no longer exist; and their abolition is unquestionably the work of the successors of St. Peter, the great prince of the apostles; and the Christian religion, whose sole object seemed to be the felicity of the world to come, is the source of man's happiness, even in this life, by extricating him from the labyrinth of so many absurd legal systems. "*La religion Christienne* (we repeat with the celebrated Montesquieu) *qui ne semble avoir pour objet que la félicité de l'autre vie, fait encore notre bonheur dans celleci.*"

These are incontestible truths, which prove that Christianity, by abolishing the legal codes containing such unjust laws, has been of the greatest benefit to jurisprudence. But whilst treating of this subject, we may here notice that the popes, in forming a body of laws called canon law, have ameliorated the civil law, as has been shown by Bocco of Palermo, in his work entitled "*Jus canonicum ad civilem jurisprudentiam perficiendam quid attulerit*, an extract from which may be seen in these annals, Vol. XIII, No. 38, page 280, and following.

We do not, however, wish to rank our treatise with that of this celebrated and learned writer, or with the dissertation of Cæsar: "*The great benefits conferred upon mankind in general by Christianity:* printed in Venice in 1824. Neither do we intend to follow up that most admirable article of Spadalein: *The very great advantages of which Christianity has been productive in civil society.* All that we intend to remark here is simply, that the Roman pontiffs greatly improved the imperial code, the common law, in a word, jurisprudence; and we think but few arguments necessary to establish our proposition.

Jurisprudence among all the ancients was *Rerum divinarum et humanarum notitia; justi, injustique scientia:* the knowledge of things human and divine, the science of what is just and what is unjust. 2 *Inst. de just. et jure.* And here Eisener in *Elem. jus. civ.* lib. 1, tit. 1, *de just. et Jus.* observes that the meaning of this is that jurisprudence is that philosophy which consists in the knowledge of what is just. *Adeoque census est:* "*Jurisprudentiam esse philosophiam quæ in justi scientia consistit:*" from which we derive the definition commonly adopted by the moderns, that jurisprudence is the correct interpretation of the laws, and the proper application of them to all cases. Now who does not know that this science was perfected by Christianity and the successors of St. Peter?

Giacomo Alberti, the Bolognese jurisconsult, proves it in his work entitled, "*Differ-*

* See the *Giornale del foro Rom.* part ii, of 1840-41, page 313.

entia inter jus canonicum et jus civile," in which he specifies one hundred and eighty-five discrepancies between the canonical and what is termed the civil law. And wherefore do such differences exist? Because the science of the legist, in the imperial code, contained defects which the popes were unwilling to tolerate. Some philosophers have been known to excuse the legislators of the Justinian code when they promulgated laws not strictly just. But the popes would admit no excuse: they raised their voices for the correction of the codes, against kings and emperors.

After the fall of the Roman empire, Italy was invaded by foreign and barbarous kings, and the popes ceased not to call for the modification of the legal code which the invaders had not reformed.* They did effect then some amelioration. Nor did they confine their wise improvements to us; they watched over and examined into the jurisprudence of the Two Sicilies, of Hungary, etc., and Gregory IX, in his letter to the bishop of Naples, and Clement IV, in 1266, in another letter to Bela, king of Hungary, ordered them to abolish entirely from the civil code the Justinian law, *Tit. De his qui sui vel alieni juris sunt,* relating to slaves who were considered as *res, non homines,* property, not men; a law which had been abolished in the ecclesiastical state ever since the popes enjoyed the free exercise of their plenary jurisdiction. But to continue: The code of Justinian made it lawful to usurp the property of another, held by right of long possession, provided that the possession had been entered upon in good faith; although this good faith should cease after the second year of possession, and the possessor discover that the property belonged to another; *leg. Cum notissimi, leg. Sicut in re, et leg. Omnes de præscript.* 30 *ann.;* which laws, to create a valid prescription, did not require good faith, and the laws *fertum* 37 § 1, and the following law *ff. de usuris,* and the 48th § 1, *ff. de acquirendo rer. dom.,* and the law *unic. cod. de usucap.* which ordained that the same prescriptive right should favor those who purchased another's property in good faith, and that it should be sufficient for this good faith to have existed in the beginning.

* See Tomassin in vet. et nov. Eccles. discipl. part 2, lib. 1, chap. 74.

But were these imperial ordinances jus Who does not see that a poor man could despoiled of his property without any hope recovering it? And who would not consid that law much better, and much more human which requires a continuance of good faith the possessor? Another pope has correct this chapter of the civil code, by chap. the 17 *Si diligenti,* chap. 20th *Quoniam omne decre* lib. 2, tit. 26 *de præscript.,* the utility of whic may be seen in Benedict XIV, *Epist. ad Nic Hercasium* 19th March 1752, n. 23. Thos strange legal minutiæ introduced by the *le Juris gentium ff. de pactis,* a law which refuse all action upon bare promises without the so lemn legal formalities, were amended in chap 1, *Antigonis, Decret.* lib. 1, tit. 35, *de pactis.*

What has not been said in our day of th ancient prison laws? These also were amende by the popes, as may be seen from the *Dissert of the Rev. Carlo Luigi Morachini,* publishe in these annals, vol. xi, part 31, page 69, en titled "The Roman pontiffs were the first wh effected a reformation of the prison system.' It is said that the criminal practice of testimony, to discover the truth or falsehood of an accusation, takes its origin from the first law *de paganis cod, Theodos.* enacted by Constantine, and from another of Valentinian the elder, both inserted in the above mentioned Justinian code, which laws sanctioned the practice of decimation. But these absurd cruelties were protested against by the holy canons of the pontiffs, who loudly demanded that they should no longer be permitted to disgrace jurisprudence, as we see in the 4th canon, *Non oportet ex Laodicenis* 36, et can. 1. *ex cone. rom. sub Gregorio* II *ad superstitionum evellendas reliquias edita, quibus adhuc Longobardi detinebantur.* The practice of torturing was still continued, it is true, but not as before. Little by little, it was entirely discontinued through the intervention of the popes.* Another

* It is true that the use of tortures still existed at the close of the last century, but not to such a barbarous extent as in the time of the Longobardi. The popes endeavored to diminish those cruelties, and finally abolish them entirely. Leo X tolerated them for the greatest crimes only. Paul III, by the Const. 58, ordained that in the above mentioned cases torture should not be inflicted unless with *praevia indicia sufficientia.* Pius IV desired, even in such cases, either that they should be entirely abolished, or that a copy of the indictment should be furnished, to enable the accused party to answer in his own defence, *Farinac. cons.* 103 *per tot.* It was finally abolished entirely.

nhuman law existed in the ancient criminal codes. By the Nov. 89 *ex complexu*, both father and mother were exempted from any obligation of supporting illegitimate children. Was the crime of the parent then to fall upon the innocent offspring? Pope Clement III repealed this law by the chap. 5, *Quum haberet et ibi gloss, final Decret.* lib. 4, tit. 7, *de eo qui duxit in matrim, etc.* The Napoleon code (I neither intend to praise or blame it), which made so much noise during late years, took the greater part of its ordinances and articles from Justinian, as we can see by comparing, with the Roman laws, the official translation printed at Milan by Sonzogno, 1811, vol. 3. However the editors of this code were aware that if the Roman laws were copied without the alterations made by the popes, the Napoleon code would be defective. They were therefore obliged to take some things from the canon law. The article 333, granting to children, legitimated by a subsequent marriage, the same rights which would have been theirs had they sprung from that marriage, is taken from the chap. *Tanta vis Extra qui filii sint legitimi.* In the same way, the art. 756, which establishes with regard to natural children, that they cannot inherit unless acknowledged by their parents, is an ordinance borrowed from the canon, *Quid est, quæst.* 7, caus. 35, and it is a very just one, for though they have a right to be supported, they have not therefore a right to inheritance. We have given these extracts to show that, without the corrections made by the pontifical authority, the Justinian code is a defective code. Therefore it has been improved by the popes; and hence it must be inferred that they have ameliorated the imperial law; in a word, they have benefited jurisprudence.

To whom are we indebted for the progress of the science of jurisprudence? The earliest schools of law appeared in the papal states. Not only Italians, but foreigners were obliged to study law within the papal territory. *Historia juris Romano Neapol. edit. Neapol.* 1760, *typograph. Gravier,* pag. 88 —"*at vero cum temporum barbarie rerum civium ordo ac literarum splendor defecerit.* (He alluded to the ill fortune of the Justinian jurisprudence which flourished in the sixth century, and was subjected to a thousand political vicissitudes commenced by the barbarians that entered Italy in the seventh and eighth centuries, and continued under other different circumstances in the ninth century.) *Diu id mali perduravit, ut nemo, qui jus Romanorum doceret. Et certe primus Peppo Bononiæ eam artem profiteri cœpit, ac deinde Irnerius Germanus quem Constantinopoli jus didicisse scribit.* Innocentius Cironius *Observat. juris. can.* vol. 5, *et post has alii. Qui adeo profecerunt ut Itali Bononiam se conferentes, ut jus civile discerent, mire capi cœperint juris studio, atque Italorum exemplo cœteræ gentes.*"

Renazzi, in his *History of the Universities of learning in Rome,* affirms, that at the end of the thirteenth century, Boniface VIII, by founding the celebrated Roman university gave a powerful stimulus to the progress of legal studies. Hence also the reforms in the practice of the bar. How the practice of the Roman *jus civile* was carried on before, it is difficult to say. We may obtain a slight idea of it by some laws *de officio judicis, de publ. judic. etc.* There were judges who *jus dicebant;* there were others who *judicare dicebantur;* there were those *pro tribunali sedentes;* and there were others called *de Plano;* there were some who *de jure cognoscebant,* and there were others who *exceptionem, replicationem, triplicationem, etc., audiebant, contestataque lite, dabant judicem.* The whole chapter, entitled *de extraordinariis cognitionibus,* comprised a thousand other different proceedings.*

The successors of Boniface applied themselves to remove from the civil code the superfluous ordinances that intervened when a case was to be put on trial. Pope John XXII effected the first amelioration. The pontiff Martin V, in a bull dated 1422, approves of the above mentioned amelioration, and ordains that they be observed also *ab auditoribus rotæ Romanæ ac advocatis procuratoribus ac notariis ejus curiæ,* which ameliorations were afterwards brought to perfection by Pius IV in the year 1561 by a bull, commencing, "*In throno justitiæ super omnes gentes et regna meritis licet imparibus, superna dispositione constituti, ad ea quæ juris et justiciæ cultum et observantiam concernunt, dirigimus potissimum aciem nostræ mentis, ut universis nationibus ad sedem apostolicam omnium fidelium matrem et magistram pro*

* See Einnec. in the work already cited, section 854 and 1318, *note.*

litium et controversiarum inter eos vigentium decisione recurrentibus longis judiciorum curriculis sublatis, ac minoribus, quam fieri potuit dispendiis, opportune consulatur." *

The popes encouraged lawyers in the study of this science.† Medical jurisprudence was little understood. Alexander VII induced Paolo Zacchia to write a treatise upon it in one folio volume, which is entitled, *Questiones medico-legales.* At the instigation of Philip Minutolo, archbishop of Naples, Charles II, king of the Two Sicilies, entrusted to twelve jurisconsults the compilation of the code of usages for his kingdom, by which means barbarous customs were removed from the jurisprudence of the age.‡

The founding of places of public charity, whereby the law against usury, sanctioned by Justinian, were carried into execution, contributed equally to the improvements of which we are speaking. A misinterpretation applied to the answer of Scevola, brought forward by Triboniano in the law, 5 *ff. de nat. fœnor.* gave rise to the decretal of Gregory IX, *cap. ult. de usuris.* Upon this decretal there arose other serious controversies.

Finally, the college of lawyers, called consistorial,* invested with the administration of Rome, have conferred innumerable benefits upon jurisprudence, since its efforts were directed to the amelioration of its schools. What more then could be required?

The Justinian laws have been reformed by the sovereign pontiffs. Those legislators who have attempted to follow the imperial code and base their ordinances upon it, have perceived that, without the corrections introduced by the popes, they would have a defective code. This to us is clearly manifest. It has also been seen that the first university for the improvement of jurisprudence flourished in the pontifical states. And, finally, it has been shown that the sovereign pontiffs adopted every means to induce lawyers to pursue this study, in order to bring the law department to perfection, and make it productive of the most beneficial results. We could add much to what precedes; we could bring forward many other arguments. But it is unnecessary: the demonstration which we have given, though very short, is unanswerable; we fearlessly leave the decision to the friends of justice.

* The *Literary Journal* of Naples, the *Lucifero* ann. IV of the 8th of Decemb. 1841, No. 44, in an article, signed by V. Lamonaco, glancing at the question of law treated by Nicolas Nicolini, attorney-general of the king, in the Supreme Court of Naples, quotes the following words: "Judges have two step-mothers," said Plato, "delay and precipitation." I contend that the popes have endeavored to avoid both extremes.

† The famous jurisconsult, surnamed the Fountain of the Law, who taught law first in Bologna and afterwards in Paris, was Henry Bartolomei, who lived in the thirteenth century. As a reward of his merit, he was made a Cardinal by Urban, IV in 1261. See the word Bartolomei, in the Dictionary of the celebrated Chevalier Maroni.

‡ Cit. Hist. juris Romano-Neapol. p. 186.

* The order of the consistorial advocates originated in 1156. "It is a very respectable body of lawyers who furnish, always, gratuitous service for the poor the imprisoned, and especially those under capital conviction." See the celebrated Moreni, and Dr. England's *Cerem. of H. Week*, p. 27. Clement IV, Boniface VIII, Paul V, Innocent X, Clement VIII, Benedict XIV, &c., had been members of this body.

HISTORY OF THE PAPACY.

Continued from page 521.

ST. GELASIUS, born at Rome, as he himself declares, although most writers call him an African, after having been secretary to St. Felix, succeeded him on the 2d of March, and held the see for four years, eight months, and eleven days. This pope, like his predecessor, was occupied with the troubles of the eastern church, which he could not terminate. Euphemius, patriarch of Constantinople, not being willing publicly to condemn the memory of Acacius, Gelasius constantly refused to communicate with him. We mention, as another proof of his zeal, that he burned the books of the Manicheans, whom he banished from Rome. To this zeal, Gelasius joined great knowledge; the sacramentary which bears his name, although it may not be entirely his, his decretal upon the authentic books, his letter to the Emperor Anastasius in defence of the council of Chalcedon, his treatise against Eutyches and Nestorius, show his intimate acquaintance with ecclesiastical

ıatters. In the acts of the council of seventy ishops, which Gelasius convoked at Rome in ıe year 494, and during which a catalogue of ıe holy Scriptures was drawn up, conforma- le to that which the Catholic church receives t the present day, we find many fathers of ıe church mentioned with distinction, among vhom are St. Cyprian, St. Athanasius, St. Gregory Nazianzen, St. Cyril of Alexandria, t. John Chrysostom, St. Ambrose, St. Au- ustine, St. Hilary, St. Jerome, and St. Pros- er. Gelasius was the first who appropriated ıe Ember-days for ordinations. This pontiff) his zeal and knowledge united a rare piety, iving all the time unoccupied by his sublime ınctions to prayer or to holy conversations vith the most worthy servants of God. Ele- ated to the most eminent dignity, he regarded as a heavy burden, and a true servitude vhich rendered him accountable to the whole vorld. He assisted all the poor whom he ould discover, and he himself lived like a poor ıan in the practice of the most rigorous aus- erities.

It is not surprising, then, that a pope so se- ere to himself should require a great regu- ırity of manners in others. The Christians f that period unfortunately gave too much ause for his just reproaches. From the com- ıencement of the fifth century, the number of isorderly Christians was so great, that St. Au- ustine believed himself obliged to warn those agans of it who wished to become converts, hat they might be less surprised and scandal- zed. The general laxity had crept even mong the clergy. St. Jerome says of the ec- lesiastics of Rome: "There are among them hose who solicit the priesthood or deaconship hat they may be able to approach women nore freely; all their care consists in adorning heir persons with costly and elegant apparel; hey use perfumes and curl their hair with rons; rings glitter on their fingers, they walk vith an affected gait; you would think them voung bridegrooms rather than clergymen." St. John Chrysostom also found much to re- form in the clergy and people of Constantino- ple. But Salvien has left a sad picture of the ife of the African Christians at the time of the aking of Carthage by Genseric, king of the Vandals, in 439. "None were more corrupt," aid he, "even among the barbarians. The enseless cries of the Christians of that city filled the circus, and the theatre echoed with their infamous buffooneries, while the walls resounded with the noise of the enemies who environed them. Some were slaughtered without, while those within the city placed no restraint upon their impure desires; the noise of the various theatres and the sound of arms, the cries of the dying on one side, and the clamor of buffoons and of their spectators on the other, were so intermingled, that the lamentations of those who perished in the combat could scarcely be distinguished from the shouts of the people in the circus." Towards the end of this century, Pope Gelasius was obliged expressly to prohibit the celebration of the Lupercales, which were games in honor of *Pan*, and still practised in Rome. He found Christians who publicly affirmed that those who did not appease the god Februcerius would be afflicted with disease; and the holy pope reproached them severely with their disorders; they were neither Christians nor pagans; in delivering themselves up to superstitions or vice they ceased to be Christians, and for this reason we should not make religion responsible for the unworthiness of those who dishonored it by their conduct, which she regarded with horror. Gelasius died on the 21st of September, 496.

He was succeeded on the 28th of September by St. Anastasius II, a Roman, who reigned but one year, two months, and twenty-three days. Vainly did the latter endeavor to put an end to the schism of Acacius, and to withdraw from it the Emperor Anastasius, who persecuted the Catholics. But at a time when no sovereign in the world professed the Roman faith, and all were plunged in the darkness of heresy or paganism, this pontiff had the consolation of seeing one of the most powerful princes of Europe embrace the true religion; this was Clovis, first Christian king of France, who received baptism at Rheims, on Christmas day, 496, from the hands of St. Remi. At the commencement of the following year Anastasius wrote to Clovis to congratulate that "Most Christian king" on his conversion; this title a great number of his successors on the throne of France have faithfully realized.

After Anastasius' death, which took place on the 19th of November, 498, St. Symmachus was elected. He was a native of Sardinia, archdeacon of the church of Rome, a man of aus-

tere life, great zeal, and spotless virtue. His reign, which lasted fifteen years and eight months, commenced with the sixth century, a difficult epoch, when the ministers of Jesus Christ were less pious, princes were less zealous for religion, the manners of people were less simple and innocent, the spirit of Christian charity diminished, and those great examples of virtue which shine forth at every step in the preceding centuries, were more rarely met with; an epoch, however, in which there were truly great bishops among the Gauls, and the apostolic see possessed some popes of extraordinary merit, such as St. Gregory the Great. King Clovis of France also rendered himself illustrious in so many ways that few princes can be compared to him.

During the ordination of Symmachus, who was a zealous adherent of the council of Chalcedon, Festus and Probinus opposed to him Lawrence, arch-priest of the basilica of St. Mary Major, who was the fourth anti-pope; it is even said that Lawrence, whose schism caused great disorders in the city, was elected only by means of the cabals and briberies of the patrician Festus, who had promised the Emperor Anastasius to make the pope subscribe to the formulary of faith, published in favor of the Eutychian heretics. To put an end to this schism, the two parties referred the matter to the judgment of Theodoric, king of Italy, although an Arian, and he decided that he should remain in the holy see who had been first ordained and had received the greatest number of votes. Upon which the appointment of Symmachus was confirmed, and Lawrence was the first to subscribe to the election of the true pope, who made him bishop of Nocera; but having afterwards caused new troubles, a council, held in 502, deposed him and sent him into exile. In the meanwhile Symmachus had much to suffer from the schismatics, whom Theodoric secretly supported; they accused him of great crimes, and Theodoric, in the year 501, assembled at Rome a council to deliberate upon the matter. The bishops represented forcibly to the prince "that the pope himself ought to assemble the council; that the holy see had that right both by the primacy derived from St. Peter, and by the very nature of the authority which the council exercised; and that there had been no example of a pope having ever been subjected to the judgment of his inferiors." Theodor having justified himself by the concurrence Symmachus, the council proceeded to bus ness, and declared the pontiff innocent. Th decision having reached Gaul, the bishops b came alarmed and appointed St. Avitus, bisho of Vienna, to write to Rome in the name all, to complain of the prelates' having take it upon themselves to judge the pope. "It not easy," said he, "to understand how a su perior, and still more the head of the church can be judged by his inferiors." He praise the fathers, however, for having proclaime the innocence of the pontiff. But the enemie of the pope were not satisfied; excited by th Emperor Anastasius, they published a calum nious libel against him as well as the judge who absolved him; condemned the form o their judgment, and demanded the convocatio of a new council more numerous than the first They were at length satisfied in 503. Enno dius, bishop of Pavia, produced an apolog which he had composed for Symmachus, an in which he said that God permitted those only to occupy the pontifical chair whom he ha predestined to be saints. Most of the popes from the commencement of Christianity to tha period, says Fleury, had lived such holy lives that such an idea could easily have arisen. The apology was unanimously adopted. Symmachus excommunicated Anastasius, who had declared himself against the council of Chalcedon. The emperor, offended by this measure, accused him of Manicheism, although the pope had banished the partisans of that heresy from Rome; but the latter vindicated himself with all the dignity which becomes the Christian priesthood. In the midst of this opposition he built the churches of St. Andrew, St. Agatha, St. Pancras, Sts. Cosmas and Damian, martyrs, and St. Martin in the city, enriching them at the same time with superb chalices, ciboriums, shrines, and vases of massive silver. He is said to have ordained that the *Gloria in excelsis* should be sung at mass on Sundays and on the feasts of the martyrs. His charity for the poor was as great as his zeal for the adorning and enriching of churches. The last year of his pontificate, he appointed St. Cesarius, bishop of Arles, his vicar among the Gauls, with power to assemble councils; he gave him at the same time the *pallium;* and Cesarius is the first western bishop who wore

is badge. Clovis having received a crown gold from the Emperor Anastasius, pre-nted it to Symmachus, who placed it on the mb of St. Peter. This pope died on the 19th July, 514, after a reign of fifteen years and ght months.

St. Hormisdas, deacon, born at Frosinona, Campagna, was elected on the 26th of July. e sent three legations to Constantinople, in e years 515, 517 and 519, to reconcile that urch with the holy see, and the last suc-eded in putting an end to the schism caused the Eutychians. The fear of favoring the rtisans of that heresy prevented Hormisdas om yielding, in the year 520, to the solicita-ons of the Scythian monks, who requested m to approve the famous proposition, "One the Trinity has suffered:" although it would ar an orthodox sense, as Pope John II after-ards declared, adding that he suffered "in the sh." The same year he condemned the doc-ine of Faustus, of Riez, on grace and free ill. During a pontificate of nine years and n days, Hormisdas was a model of patience, arity and modesty, and watched, with inde-tigable attention over all the churches: in-ructed the clergy in the duties of their state, d taught them psalmody. He rendered mself illustrious by the peace which he pro-ured for the eastern churches, by his opposi-on to the Manicheans, whom he banished om Rome, by his alms, and his liberality to e churches. The most ancient privileges corded to the monasteries of the west by the ly see, are attributed to Hormisdas. Among e letters of this pontiff still extant, the one ldressed to Sallust of Seville, his vicar in pain, shows how great was the authority ercised by the popes in the church, a long me before the false decretals. Hormisdas ed on the 6th of August, 523.

His successor, Saint John I, a Tuscan, son Constantius, and a priest, elected on the 3th of August, occupied the holy see but two ars and about nine months, and died a mar-r on the 18th of May, 526. The occasion his glorious death was this: the emperor stinus, having published an edict command-g the Arians to restore the churches which ey had seized, to the Catholic bishops, The-loric, the protector of Arianism, obliged the ope to go as ambassador to Constantinople r the purpose of inducing Justinus to recall it. On arriving there, John received the greatest honors; all the inhabitants went out to meet him twelve miles from the city, bearing crosses and wax tapers; the emperor prostrated himself at his feet, and wished to be crowned a second time by his hand. John, as may be presumed, acted more as pope than as ambassador from Theodoric. On his return, Theodoric threw him into prison at Ravenna, where sufferings shortened his days.

Theodoric, after mature deliberation, fixed his choice upon Saint Felix IV, a Samnite, and son of Castorius, whom the Senate accepted as most worthy: he was ordained towards the end of September, after the death of that prince. God permitted him to govern the church with great zeal. Athalaric, successor of Theodoric, although an Arian, respected his pastoral virtues and granted him many favors. Thus, this king of the Goths, out of consideration to Felix, issued a solemn edict in favor of the liberties and privileges of the church, and took measures to insure a due respect for ecclesiastics. There is still extant a letter from this pope to St. Cesarius of Arles, in which he approves the regulations of the Gallic bishops, forbidding the elevation of laics to the priesthood before they have been well tried by the clergy. This good, simple, and humble pontiff died on the 12th of October, 530, after a reign of four years and more than two months.

The election of Saint Boniface II, a Roman by birth, but a Goth by descent, which took place on the 15th of October, was disturbed by the schism of Dioscorus, deacon of the Roman church and the fifth anti-pope. Supported by Athalaric, king of the Goths, this schism would have produced bad consequences, if God had not prevented them by the death of Dioscorus, which occurred some days afterwards. Boniface, alarmed at the troubles which had accompanied his promotion, and fearing that the same might occur at his death, forced the bishops, who were assembled in council in the basilica of St. Peter, in the year 531, to authorize him to choose a successor: he designated the deacon Vigilius. This novelty, contrary to the holy canons, was revoked in another council, and Boniface dying after a reign of two years and twenty-six days, John II, surnamed *Mercurius*, a Roman, and a priest of the title of St. Clement,

was elected to succeed him. John II was ordained on the 22d of January, 533, and his death occurred on the 27th of May, 535; consequently he occupied the holy see only two years and four months. It was he who, after the addition which we have already spoken of, approved the famous proposition, "One of the Trinity has suffered," which had made so much noise under Hormisdas.

The reign of St. Agapete I, or Agapetus, son of the priest Gordian, ordained on the 3d of June, 535, was still shorter than that of John, continuing but eleven months; although brief, it was most glorious. Agapete established in Rome an academy in which the belles-lettres were taught. Going to Constantinople, at the instance of Theodatus, king of the Goths, who feared that the emperor Justinian would carry the war into Italy, he opposed, with great strength of character, the heretics, and the protection which the emperor extended to them. Thus he would not see Anthymus transferred from the bishopric of Trebizond to the patriarchate of Constantinople through the influence of the empress Theodora, because that patriarch opposed, in union with her, the council of Chalcedon. Justinian, deceived by his wife, uselessly pressed the pope to communicate with him. Agapete, to the menaces which the prince made of sending him into exile, answered with heroic constancy, "I thought that I had spoken to a Catholic emperor, but I see that it was a Diocletian." He finally convinced the emperor that Anthymus was not orthodox, and induced him to consent to his deposition, which he himself pronounced in a council held at Constantinople. Agapete afterwards presented to Justinian a petition from ninety-two bishops, who represented to him the evils caused by the heretics in the church, and especially in the east. But he could not prevent him from carrying the war into Italy, the conquest of which appeared to him certain, from the measures which he had adopted. Agapete was on the point of returning, when a sudden malady carried him off on the 22d of April, 536. The disinterestedness of the holy pontiff rendered him so poor, that he was obliged to pledge the sacred vessels of St. Peter's church, to defray the expenses of his journey to Constantinople. Agapetus wished to excommunicate Clotaire I, king of France, for having slain Gautier d'Yvetoi, on Good Friday, in the church Soissons, at the moment of the adoration the cross.

St. Silverius, a native of Campania, son Pope Hormisdas, who had been married befo entering the service of the church, ascende the chair of St. Peter, on the 20th of June, an occupied it four years. Theodatus, king the Goths, placed him there by force; but h accession was not considered canonical t after the clergy of Rome had consented to h appointment. Belisarius, the emperor's ge eral, having taken possession of Rome, th empress Theodora, wife of Justinian, resolve to profit by this occasion to extend the se of the Acephali, a branch of Eutychianisn Having vainly solicited Silverius to re-establis Anthymus in his station, and to abrogate th decrees of Chalcedon, she resolved upon hi deposition. The protection which Theodatu had accorded to Silverius, served as a pre text to accuse him of favoring the Goths She fabricated letters in his name, addresse to the hostile king; whereupon Belisariu deposed the pope and exiled him, on the 17t of November, 537, to Patara in Sicily, an appointed in his place, on the 22d of the sam month, Vigilius, son of the consul John, an deacon of the Roman church. These violence were committed with the consent of Justinian whilst Vitigius besieged Rome. But th bishop of Patara, warmly espousing the caus of Silverius, visited the emperor at Constantinople, menaced him with the judgments o God unless he repaired the scandal, and said to him: There are many kings in the world, but there is but one pope in the universal church. Justinian ordered the recall and re-establishment of the pontiff, but, as he re-entered Italy, he was again arrested by Belisarius, at the solicitation of his wife, who wished thus to find favor with the empress, and banished him to the island of Palmaria, opposite Terracina. The bishops of Fundi, Ferma, Terracina and Mintern, visited him there; and with them he held a synod and excommunicated Vigilius, who had been bribed to usurp the apostolic see. He was so much offended by this proceeding, that he caused Silverius to be more strictly confined; and this good pope died of starvation and grief on the 20th of June, 540. Others say that he was murdered at the instigation of the wife of Beli-

rius. Divers miracles were wrought at his omb after his death.

The election of Vigilius, evidently null, as ratified after the death of the true head of e church, and this pope afterwards governed e church for fifteen years, with as much iety and zeal as he had shown violence, ruelty, and avarice during his schism. Vigius was but a deacon when he accompanied t. Agapetus to Constantinople; Theodorus en promised to place him in the chair of eter, provided he would annul the acts of e council which had deposed Anthymus f Constantinople, Severus of Antioch, and heodosius of Alexandria, on account of eir attachment to Eutychianism. Vigilius onsented, and his intrusion into the papal see llowed. After he had become a legitimate ope, he always professed in public the Caholic faith; he also wrote to the empress n the most energetic terms: "But a little hile since, I spoke in a sinful and senseless anner. Now I will consent to nothing that ou have required of me; I will not recall an eretical and anathematized man." At Contantinople, in the year 547, he showed the ame firmness. The publication of a sentence f condemnation against Theodosius and the cephali, caused him to be dragged through he streets with a cord round his neck, and hrown into a dungeon; the death of Anthynus terminated these cruelties. The same candal took place on the occasion of the *Three Chapters* which Justinian had condemned by n edict, in 545, and also wished the pope to ondemn. These were writings in a high degree censurable, but emanating from authors hose personal orthodoxy seemed to be acnowledged by the council of Chalcedon. Vigilius also feared lest, in condemning them, e might seem to accuse their authors of heresy, nd to encourage the Eutychians. Although e had convoked a council to pronounce upon his question, he nevertheless continued to be ttacked with so much violence, that on one ccasion he exc aimed: I declare to you that, hough you may hold me captive, you cannot ontrol St. Peter. Afterwards, assailed by trocious persecutions, he was obliged, in rder to save his life, to take refuge in a church. Thither the prætor entered, accompanied by rmed soldiers, for the purpose of arresting he pope, who held to the pillars of the altar, but the people compelled the prætor to withdraw. But the sixth œcumenical council having condemned the "Three Chapters" in 553, Vigilius himself condemned them, with due indulgence, however, for their authors. The enemies of the church have no reason to declaim against this apparent instability in the conduct of Vigilius. He refused to regard those men as heretics whose faith appeared to him pure, though their writings were more or less exceptionable. Nor would he, in condemning those writings, consider the authors themselves as under censure, lest the Eutychians should take advantage of this disapprobation. Vigilius died at Syracuse in Sicily, on the 10th of January, 555, some say of poison. When we consider that the trouble, which was a natural consequence of the first intrusion of Vigilius, gave him a character of irresolution unworthy of the chief Christian pastor, we should not judge him too severely; because the least faults in men, who occupy a station constantly illustrated by great qualities, are more prominent than if they held any other situation, however eminent it might be. And this is the case particularly with the see of Rome. What empire or government, from the commencement of the world, has had so long a series of rulers, illustrious by their knowledge, justice, wisdom, and piety? All the popes, down to Vigilius, are honored in the church, with the exception of Liberius; and even he retrieved his fall with so much courage that Saint Ambrose constantly speaks of him with admiration. Comparing him with his predecessors, we may be inclined to judge harshly of Vigilius, and, accustomed as we have been to see the chair of Peter adorned with sanctity, it seems strange to us to meet with a man who is not actuated by supernatural motives; but this pontiff was at least great in the fervor of his repentance and in the courage with which he met outrage and violence.

Under the pontificate of Vigilius, in the year 543, died St. Benedict, founder of the monastic life in the west.*

Saint Pelagius I, a Roman, and deacon of the church of Rome, who succeeded Vigilius on the 16th of April, 555, had been his legate at Constantinople, whence that pope had recalled him ten years before. He owed his ele-

* Histoire des ordres religieux, v. i, p. 60.

vation in part to Justinian, who knew his merit. He was a fellow-sufferer, and not the author, as his enemies said, of the persecution which assailed Vigilius on account of the Three Chapters, and he himself condemned them, after having at first spoken favorably of them. Misled by the calumny, many of the faithful separated themselves from his communion. The desertion was so complete, that only two bishops of all Italy were present at his consecration. In this general abandonment, Pelagius, following the advice of the patrician Narsus, ordered a procession to be held, after which, having ascended the tribune in the church of St. Peter, holding the Gospel in one hand and the cross in the other, he solemnly declared himself innocent of having contributed to the death of Vigilius; he invited the clergy to concur with him in the good government of the church, avowing the purity and disinterestedness of his intentions; he finally ratified his declarations by great largesses. Having repelled the attack upon his character, Pelagius had yet to extinguish the schism to which the condemnation of the Three Chapters had given rise, and the undertaking was the more delicate, as the schismatics endeavored to throw suspicion on the purity of his faith, on account of his former opposition to the condemnation of the *Three Chapters*. But Pelagius, as well as Vigilius, did not wish to confound the defenders of orthodoxy, who were perhaps too violent, with the partisans of an acknowledged error; and if he at length condemned the *chapters*, he did so with prudence; the condemnation of the writings no longer affecting their authors, and the heretics moreover being no longer able to take advantage of that condemnation. Nothing was more reasonable than this conduct, though apparently fluctuating. The bishops of Tuscany having, by their refusal to adhere to the fifth council, separated from the communion of Pelagius, he wrote to them in these remarkable words: "How is it that you do not believe yourselves separated from the communion of the whole Christian world, if you do not mention my name, according to custom, in the performance of the holy mysteries, since in me, all unworthy as I am, subsists at present the firmness of the holy see with the succession of the episcopacy?" To calm the uneasiness of the bishops of France, who also imagined that the faith had been changed in the last council of Constantinople, the pope sent to king Childebert his confession of faith, in compliance with the wishes of that prince. The letter which encloses this act contains these words, which are worthy of notice: "We should be careful, for the purpose of avoiding scandalous suspicions, to send our confession of faith to those kings whom we respect, and to whom the divine Scriptures command us to be subject." Pelagius, during a pontificate of four years, occupied himself in reforming the morals of the people and repressing novelties; he was also remarkable for his charity. He died on the 2d of March, 556.

From that epoch, the vacancies in the holy see became longer than before, because Justinian and his successors, following the example of the Gothic kings, required that the confirmation of the emperor should be obtained on the election of the sovereign pontiffs, before they could be installed. We have already seen that, from the time of Odoacer, the sovereigns of Italy exercised this authority.

The irruptions of the barbarians into Italy having caused the loss of most of the acts of this period, we know little of St. John III, surnamed Catalin, a Roman. His reign lasted nearly thirteen years, from the 27th of July, 559, to the 3d of the same month, 572. He finished the church of SS. Philip and James, which had been commenced by his predecessor; and adorned it with many historical paintings, part in mosaic, and part in colors. It is believed that from the dedication of this church the feast of these two apostles was celebrated on the 1st of May.

ST. CHARLES BORROMEO.—November 4.

)N the fourth day of this month, the church in her office celebrates the memory and ıe virtues of the illustrious Cardinal Charles Borromeo. He is presented to our admira-on and respect, as one who, in the evil ays of the sixteenth century, labored most ıdefatigably and effectually to restore to the hurch of God its pristine glory. He com-ıenced at a very early age to give an ex-mple of sincere piety, and when placed pon the candlestick of the church, he fol-ɔwed the injunction of the prince of the apos-es, by becoming in all things the pattern of is flock. In fact, we may regard St. Charles s the principal instrument, in the hands of a ıerciful Providence, to bring about a true and ıniversal reformation of the abuses and scan-als which existed to a great extent among ıe laity and clergy of that period. The ıethod adopted by the saint to accomplish ıis holy design, was first to practise himself very virtue in a high degree of perfection, nd secondly to procure the termination of the ouncil of Trent and the execution of its wise nd salutary enactments.

St. Charles was born on the 2d of October, 538, in the castle of Arone, fourteen miles :om Milan. His father, Gilbert Borromeo, ount of Arone, belonged to a very ancient ımily of Lombardy, and rendered himself onspicuous by the fervent manner in which e discharged the obligations of a Christian, nd practised the counsels of the Gospel. He ecited daily the canonical office on his knees; ommunicated every week; spent a consider-ble time in mental prayer, and showed him-elf the father of the orphan, and the generous riend and helper of those who were in need. His consort, the Countess Margaret, mother f our saint, was the model of ladies in the igh circles of Milan, and led so retired a life ıat she scarcely ever left her house, unless to isit the church or some monastery.

All the children of these religious parents, ix in number, were the imitators of their ious example; but Charles, who was the econd son, outran them all in the path of heroic ınctity. His parents, judging from his rare iety, that he was called to the ecclesiastical state, obtained him admission to the clerical tonsure as soon as his age would permit it.

He was instructed in the first rudiments of knowledge in the schools of Milan, and studied civil and canon law at Pavia, under the renowned professor Francis Alciat, who was subsequently made cardinal at the recommendation of our saint. Charles was considered by some as wanting the necessary qualifications to succeed in the study of law; because an impediment of speech and the love of silence prevented him from making a display of his abilities. By uniting, however, an assiduous application with a solid judgment, he overcame all difficulties, and went rapidly through the usual course. His fervent devotion suffered no detriment from the distractions and dangers of a university. The enemy of souls made more than one attempt to corrupt the innocence of the youthful student, by employing for this purpose the wickedness of those around him; but his malicious designs were frustrated by the unremitting watchfulness of Charles, by his recourse to frequent prayer, and his weekly reception of the body of Christ. The death of the pious Count Gilbert interrupted for a while the studies of his son; which were terminated at length at the close of the year 1559, when he received the degree of doctor. On leaving Pavia, Charles repaired to Milan, where he received the news of the election of his uncle to the papal chair. The new pope, formerly styled Cardinal of Medicis, took the name of Pius IV. On an occasion like this, so well calculated to gratify the vanity of a near relative of the pontiff, and awaken his ambition, the young saint, thoroughly convinced of the hollowness of all human grandeur, gave no sign of extraordinary joy. He even continued to pursue his ordinary occupations at Milan, whilst his brother set out for Rome to present his congratulations to his uncle. The pope, desirous of elevating his nephew to a dignity in the church, sent for him, and on the last day of December, 1559, created him cardinal. Two months later he appointed him archbishop of Milan. Charles used every means to decline these honors, but without success; he abso-

lutely refused however the office of chamberlain, which is the most lucrative at the court of Rome. The confidence which the pope placed in him was unlimited, and he may be said to have governed the church in the name of his uncle. The attention, zeal, and wisdom which the young cardinal manifested in the affairs committed to his care, rendered him the support and consolation of the pontiff, amidst the difficulties and troubles with which the government of the universal church is attended.

The glory of God was the great aim of the saint in every one of his actions and undertakings. He elicited public admiration by his disinterestedness and impartiality, never allowing his judgments to be influenced by human considerations. To guard against error, he always consulted men of known prudence and virtue, whom he kept near his person. The multiplicity of affairs was not deemed by the saint a sufficient reason to relax the attention which he owed to himself, and he knew how to spare time for his spiritual improvement; for prayer, study, and reading. He considered it also his duty to encourage and patronize literary men, who devoted their time to the composition of useful works. He even established in the Vatican a society of learned members of the clergy and laity, with a view to promote the practice of religion and the cultivation of the sciences.

As St. Charles could not govern in person the diocess of Milan, he commissioned a bishop, with the approbation of the pope, to exercise in his name the episcopal functions. His delicate conscience however was not at rest on this subject, until he had consulted the pious Bartholomew des Martyrs, archbishop of Braga, who assured him that he was accomplishing the will of God in assisting his aged uncle in the government of the universal church.

St. Charles' only brother having died in November, 1562, many of his family solicited him to abandon the ecclesiastical state, to which he was not yet irrevocably attached, and to enter upon a married life, to be the support and consolation of his relatives. The saint refused their request, and, to free himself from their future importunities, he received holy orders the same year.

The following year, 1563, is memorable in the annals of the church for the termination of the holy council of Trent. It was mainly through the exertions of our saint, as we observed before, that the labors of this illustrious assembly were brought to a conclusion. It had no sooner separated than Charles took measures to procure the execution of the decrees that had been enacted for the reformation of discipline. At his instance, the pope urged the bishops to found in their respective diocesses ecclesiastical seminaries, upon the plan and according to the express wish of the fathers of Trent. To give the example, the pontiff established one in Rome, the direction of which was entrusted to the Jesuits. It is likewise to the zeal of St. Charles that we are indebted for the well-known "Catechism of the Council of Trent." Its principal author, whom St. Charles detained at Rome, in order to compose it, was a Dominican of the name of Francis Foreiro, who had himself been present at the council, as theologian of the king of Portugal. Two bishops aided him in his work: Leonard Marini, archbishop of Lanciano, and Giles Forscarari, bishop o Modena. The catechism appeared in 1566.

St. Charles, whilst at Rome, entrusted the direction of his conscience to Father Ribera, a learned Jesuit. With his approbation, he made it a rule to wear no silk dress; to meditate two hours every day, and to fast once a week on bread and water. Unable to feed his flock in person his paternal affection led him to write frequently to his vicar-general for the purpose of recommending it to his attention and zeal, and he moreover sent him some fervent missionaries of the Society of Jesus, to whom he gave a mission, so as to effect more good by their continual presence among his diocesans.

Ormanetto, the vicar-general of the saint, commenced, by his direction, the foundation of the buildings intended for a seminary. He was also instructed to convene a synod, and to visit the churches and monasteries. But as the success did not correspond to his zeal, and some abuses appeared incurable, he wrote to the cardinal for permission to withdraw. Charles, sensibly afflicted on learning this, solicited his uncle for leave to go to Milan, to hold a provincial council, and visit his diocess.

He left Rome on the 1st September, 1565, and after a few days' stay at Bologna, arrived at Milan, where he was received by his people as a second Ambrose, amidst great demonstrations of joy. The cathedral was the first

ace which the saint visited. On the Sunday llowing, he preached to his flock a most pa- etic discourse. Shorty after, he opened his 'st provincial council, at which thirteen pre- tes were present, two cardinals, and eleven shops. Public admiration was raised to a gh degree, at the spectacle of a young cardi- al, of only twenty-six years of age, presid- g over a council with so much dignity and much zeal for religion. The regulations nacted in this assembly related chiefly to the ception and the observance of the decrees of rent, to the reformation of clerical morals, ie celebration of divine service, the adminis- ation of the sacraments, and the mode of aching catechism on Sundays and festivals. .fter the close of the council, our saint under- ok the visitation of his diocess, but the dan- erous illness of the pope compelled him to ispend it and hasten to Rome.

On reaching the city, he learned from the hysicians that the malady of the sovereign ontiff was mortal. He immediately proceeded his apartment, presented him a crucifix, and horted him to turn his thoughts exclusively wards heaven, to dismiss from his mind very earthly care, and improve the short time iat remained, in preparing his soul for death nd eternity. The pope received his advice ith gratitude, and the saint gave the most ositive orders that no one should speak to im of any thing that might disturb his ioughts. He remained with him until death; dministered to him the holy viaticum and xtreme unction, and had the pious satisfac- on of seeing him expire in sentiments of faith nd piety.

The cardinal attended the conclave in which 'ius V of holy memory was elected, four veeks after the demise of his predecessor. 'he new pontiff desired that the saint should etain all the dignities bestowed on him by his ncle, which attached him to the court of Rome; but Charles, eager to remove the dis- rders which existed in his diocess, obtained ermission to reside among his flock, and to ischarge in person the duties which his title f pastor imposed on him.

Free now from every other occupation, he et about the reformation of his people with ncredible zeal. He first regulated his own iousehold, so as to render it a model of regu- arity for the imitation of his flock. He scarce- ly set any bounds to his austerities, notwith- standing the fatigue he was obliged to undergo in his apostolical excursions. Several years before his death he was accustomed to fast every day, except Sundays and festivals, on bread and water. Fleshmeat, fish, eggs, and wine, were prohibited articles for him. During Lent he ate no bread, but lived on pulse and dried figs. This abstemiousness he still in- creased during the holy-week, and at no time of the year did he eat more than once a day. His abstinence had cured him of an obstinate complaint whilst he studied at Pavia, and had given rise to *the remedy of Cardinal Borromeo,* which designated a long and strict fast. Seve- ral eminent personages, informed of the extra- ordinary mortifications of the saint, exhorted him by letter to have more regard for his health. In deference to a representation of this nature from Gregory XIII, he for a while moderated the rigor of his fasts, but resumed them after- wards, and observed them until the end of his life. Among the practices which he employed "to crucify the flesh," was the wearing of a hair-shirt, and sleeping very little, and only on a chair or a hard bed. When he was urged by his friends to be less austere in his mode of life, he justified his course by adducing the example of one of his relatives, a general in the army, who took as little repose as he did, and in the same careless way, adding; "Ought not a bishop to do as much, he who is bound to wage war against hell?" It was said with truth by the prelate who preached the funeral oration of our saint, that he used for himself only so much of his revenues as was barely necessary to purchase a morsel of bread to eat, and a litle straw to lie on.

The austerities of St. Charles did not render him severe to others; he was a pattern of meekness. His humility was also very sin- cere, and the dignities which he wore were never capable of inspiring him with the least sentiments of pride. He looked upon them as burdens which he had to bear for the public good, and for the honor of God. His love for poverty was extraordinary. By his orders all the statues, paintings, and tapestry which adorned his palace, were removed. The gar- ments he wore under his ecclesiastical habit were so threadbare that, on one occasion, hav- ing offered them to a mendicant, they were declined. This self-denial enabled him to be

more liberal towards the poor, and more munificent in the erection and repairing of public edifices. His generosity and disinterestedness were signally displayed at one time, in dividing between the indigent and the hospital, the proceeds of the sale of a large estate. Mortified at the thought of having so much money deposited in his house, he had it distributed on the same day that he received it. The only relaxation which he allowed himself was a change of occupation; he abstained from reading the newspapers, considering them opposed to the spirit of recollection.

St. Charles approached the tribunal of penance every morning before offering the holy sacrifice. Every year he made two spiritual retreats and two general confessions. To lead his people into the way which he himself followed, and to remedy the numerous disorders among them, he held six provincial councils, and eleven diocesan synods; and with a truly episcopal firmness he caused the regulations of those assemblies to be punctually executed, even by those who pretended to claim the privileges of rank or station. By repeated and persevering efforts, he overcame the natural difficulty he had in expressing himself, and had the consolation of witnessing the most salutary effects resulting from the fervor and zeal with which he announced the word of God. He strongly exhorted the parish priests to teach the catechism on Sundays and festivals, and he established schools in which were taught the rudiments of the Christian religion. These were the first Sunday schools.

In the numerous visitations of the different parts of the extensive archdiocess of Milan, the apostolical prelate underwent great hardships. During these visits, he either walked, or rode on horseback; he made it a point to lodge with the pastor of the place, how mean soever was his house, and he took pleasure in administering himself the holy communion to those who presented themselves.

The ardent zeal which he exhibited in the extirpation of abuses, raised against him more than one enemy. Even certain ecclesiastics, whom he had compelled to lead a life more conformable to their vocation, harbored a deep resentment against him. One of them, a member of the order of Humiliati, undertook, for a sum of money, to deprive the bishop of his life. On the the 26th October, 1569, having taken his position at the entrance of the chape of the archiepiscopal palace, he fired a ball a the saint while engaged with the members o his household in the recitation of night prayers The servant of God continued the prayer without any emotion, offering his life as a sacrifice to its divine author; for he suppose himself mortally wounded. But Providenc miraculously interposed, and it was foun that the ball, which had struck him on th shoulder, had fallen at his feet and onl slightly soiled his rochet. The assassin, with three accomplices, was executed, notwith standing the efforts of the saint to save hi life: and the order to which the criminal ha belonged was suppressed.

Pius V having died in 1572, St. Charle went to Rome for the election of his successor He concurred in the choice, made by the sacred college, of Cardinal Buoncompagno, wh assumed the title of Gregory XIII. Three years later, he visited again the eternal city to gain the jubilee of 1575. The ensuing year he proclaimed the same indulgence in his own diocess, and declared to the people who refused, during that holy time, to abandon their profane amusements, that the wrath of God would shortly overtake them. A pestilence soon made its appearance, and continued its ravages for six months, sweeping off great numbers in its course. The devoted pastor offered himself as a victim for the sins of his flock, and assisted at three processions, walking barefoot, with a rope tied around his neck, and his eyes fixed upon a crucifix which he held in his hands, while the blood, issuing from a wound in his foot, bedewed the way along which he passed.

St. Charles continued for seven years after this event to edify the church, and to retrace in his person all the virtues which distinguished the most holy bishops of the primitive church. Having fallen sick whilst performing the exercises of a retreat, he ended his blessed career, after a few days' illness, at Milan, on the night of the 3d and 4th November, 1584. In 1601, the clergy of Milan were authorized by Clement VIII, in consequence of the miracles wrought by the veneration of our saint's relics, to substitute a mass in his honor, in the place of that which had been ordered *in perpetuum* for the repose of his soul. He was solemnly canonized by Paul V, in 1610.

THE RIVAL COLLEGES OF CONTROVERSY.

BY PROFESSOR WALTER.

HE following account of the two rival colleges of controversy, established in the rly part of the reign of James I of England, principally extracted from the Rev. M. Tierney's valuable additions to "Dodd's urch History of England," which, under s able editorial care, has progressed to the urth volume.

In addition to the various establishments rmed in foreign countries for the support of e mission in England, during the long and omy period of proscription and persecution which Catholics in that country were doomed, ere was one whose object was of a peculiar der, and whose foundation deserves to be rded among the transactions of this period. was known as "the college of Arras," in e university of Paris, and was intended rtly as an institution where the clergy, who d completed their course of studies in the llege, might improve and perfect their acirements, and partly as a residence, where certain number of writers might be mained for the defence of their holy faith against e attacks of her adversaries. The idea of ch an institution appears to have been borwed, in the first instance, from a Protestant undation of a similar nature in England. In 09, Mathew Sutcliffe, dean of Exeter, sugsted to King James I, shortly after his acssion to the English throne, the propriety of tablishing a college of divines, whose exusive attention should be devoted to the aintenance of the reformed faith, and to the blic vindication of its doctrines against the ritings of its assailants. James, who prided mself not only upon his proficiency in pomic learning, but on more than one occasion inced an ambition to break a lance in the ntroversial lists, entered warmly into the degn. To a grant of land at Chelsea, and an der for a supply of timber from Windsor rest for the erection of the building, he added donation of two thousand pounds, to be exended in carrying on the work. At the same time he issued a patent of incorporation for a provost and seventeen fellows, besides two historians; authorized them to acquire lands in mortmain, to the annual value of three thousand pounds; and, in addition to other privileges and immunities, procured for their benefit the further grant of a valuable monopoly from parliament—that of erecting water-works to convey water from the river Lee, "in close pipes under ground, to the city of London and suburbs, for the perpetual maintenance of the said provost and fellows, and their successors, by the rent to be made of the said water." The preamble to this act thus recites the objects of the foundation: "Whereas his majesty, of his most royal and zealous care for the defence of true religion, now established within this realm of England, and for the refuting of errors and heresies repugnant to the same, hath been graciously pleased, by his letters patent under the great seal of England, to found a college at Chelsea, near London, and therein to place certain learned divines, and to incorporate the same by the name of "the Provost and Fellows of the college of King James in Chelsea, &c. In a *ells.* belonging to the dean and chapter, it is stated, that "there shall reside in it twelve [afterwards increased to seventeen] chosen men, who shall do nothing but write in matters of controversy; and there shall be two historiographers and a rector. Each of those shall have a hundred pounds a year, three chambers, a study, and his man allowed him at the common charge. They are to live on the rents of the lands to be purchased (as it is thought, in great abundance); and every man of them to live unmarried, or to leave his place."*

The clergy were not backward in imitating the example of their sovereign. The arch-

* The controversial doctors may not marry :
For why ? Some feared the object might miscarry ;
That double controversial din might drive
The true polemic spirit from the hive ;
That scolding wives might keep eternal pother,
And certain lectures displace every other.—*Anon.*

bishop of Canterbury presented "a fair library to the foundation, worth many hundreds, together with one hundred pounds in money." The deans and other dignitaries of the church poured in their contributions, while a rich endowment in money and lands, from Sutcliffe himself, at once secured to him the appointment to first provost, and taught the world to look forward to the permanence of the institution. Like many other establishments of much pretension, it, however, disappointed the expectations of the public, and languished on only till the death of its fourth provost, Dr. Wilkinson, in 1668. Old Fuller's account of its decline is characteristic of the author: "At present," says he, "it hath little of the *case*, and nothing of the *jewel*, for which it was intended. Almost rotten before ripe, and ruinous before finished, it stands bleak, like a lodge in a garden of cucumbers; having plenty of pleasant *water* [the Thames] near it, and store of wholesome *air* about it, but very little of the necessary element of *earth* belonging unto it. Yea, I have been since informed that seeing the college taketh no effect according to the desire and intent of the first founders, it hath been decreed in chancery, by the joint consent of Dr. Daniel Feally, the third provost, and Dr. John Prideaux, the surviving feoffee entrusted in Dr. Sutcliffe's will, that the farms he had bequeathed should return again to the possession of Mr. Halse, as the heir-general to the said Dr. Sutcliffe: on what condition let others inquire. All I will add is this:—as this college was intended for controversies, so now there is a controversy about the college; costly suits being lately commenced betwixt William Lord Monson, and the present provost, about the title of the very ground whereon it is situated."

We learn from the prince of gossips, Anthony Wood, that "on Thursday, February 16, 1682, the king, in his own person, laid the first stone for a hospital for maimed soldiers, at Chelsea, *where the college founded by Dr. Matthew Sutcliffe was sometime standing.*"

It was to be expected that a foundation of the above description, would rouse the Catholics, and especially the clergy, to renewed exertions in behalf of their religion, and that the plan of operations suggested by the new college would speedily be adopted by those against whom it was originally directed. In a letter to Dr. Smith from Birkhead, arc priest of England, and Prothonotary apostol cal, dated August 20, 1609, he says: "He there is much talk and great pretence made a new college to be put up at Chelse near London, for the maintenance of learne men to write against the Catholics. It thought that there is already collected abo three thousand pounds for that purpose. Ho necessary then will it be for us to imitate o enemies, in the same kind, at Douay or som where else, if it be possible." Accordingl the erection of "a house of writers" becam the subject of earnest discussion among th leading members of the clergy. By the earl c Augus and others of the laity, the scheme wa loudly applauded: a gentleman named Sack ville offered to support the undertaking wit his purse; and Dr. Smith, who at that tim was employed in Rome as the agent of th arch-priest, received orders to lay the matte before the pope, and solicit his approbation o the design. In reply to a memorial from Dr Smith, his holiness, Paul V, commended th project, and promised to supply funds for th printing of such works as might be though worthy to emanate from the college. Fo some time difficulties occurred in procuring a situation for the establishment. In the first instance it was proposed to place it at Douay; but opposition was made, and it was necessary to seek some other location. At length, in August, 1611, after some delay, and through the agency of Father White, the prior of the Benedictines at Douay, a small house, belonging to the abbot of St. Verdast, and situate near the Porte St. Victoire, in Paris, was hired. Here a few apartments were hastily fitted up; the conveniences necessary for the establishment were added; and on the 26th of October, 1611, Dr. Smith, who had returned from Rome, and had been mainly instrumental in completing the previous arrangements, formally took possession of the new residence. He was immediately joined by the Drs. Bishop, Champney, and Kellison, with Richard Ireland, and another clergyman, probably his own cousin, William Smith. Dr. Champney thus writes to More, October 25, 1611:—"Mr. Thomas Sackville is returned into England upon his own affairs. I pray God protect him, and send him well back again, for which purpose, you would do well to pray to God

r upon him dependeth much of our hope, ot only in this project we have now in hand, it of other expectations; for assure yourself e is the fittest man I know to take away all *ts* [hindrances], and set forward all good degns: he has left us means to furnish a couple f chambers, besides the principal; so that we ave already hired rooms for Dr. Smith and is cousin, and partly furnished them already. 'he nuncio promises us all assistance and faor, and he would be more forward therein, if e were commanded by his holiness so to be. Ve have thought of writing a letter to his honess, entreating him to commend this affair o his nuncio here, and by him to some others, ut more especially to the bishop of Paris, vho can assist us greatly if he will, and I hink he would if moved from thence." From letter of Dr. Smith to More: "To morrow ve go together to Cambrey [Arras] college, vhere we have taken some chambers to begin ur work till God afford us better means. Our founder has left us as good as eighty ounds to furnish our house, besides one hunred and fifty pounds in England yearly, for he maintenance of our company. But this to ourself—only to let you know our foundaion, and to incite you the more to commend im to God. Would to God his holiness vould make choice of him to be a cardinal, as ne who is most impartial and best understands our differences, and whom both this nuncio and that of Flanders greatly esteem. Dr. Bishop, we hope, will be with us ere long. Dr. Kellison has been here, and given us good satisfaction, promising us to come whenever we shall find his presence necessary, and otherwise to account himself of our company, and to come to us three or four times a year. There is also Mr. Ireland, a very honest man, a university man, well skilled in the tongues, and master of Westminster school, who, having sufficient maintenance of his own, intends bearing us company. Thus we are in good hopes of going forward; and, as I see the way before me, I will print my answer to Perkins in Latin [the work of Perkins here alluded to was entitled "*Problema de ementito Catholicismo Romanæ ecclesiæ*]. This will give a taste of what we design to do, if we receive help. The nuncio and his auditor promise all assistance, and have no fear of the English embassador, nor would our vice-protector have any, if he favored the business; for as the auditor well observed: 'Shall the king of France forbid our king's subjects to write against his religion, when he does not forbid his own subjects to write against his own religion?'"

The Jesuits in Louvain have begun a similar institution, and have called thereto John Floyd, Lawrence Worthington, Michael Walpole, and Michael Freeman; so that there is like to be *honesta æmulatio*—an honorable emulation.

The following are the regulations for the establishment at Arras college, taken from a copy endorsed by Dr. Smith, belonging to the dean and chapter.

The principal ends of this pious work: 1st. To associate some of the ripest and most quiet and sociable men to write.

2d. To endeavor to maintain some towardly scholars, well advanced in learning in the course of Sorbonne, that they may be made perfect.

3d. To procure some relief for learned ministers converted, and other such like scholars.

Who are to be of it at the first, and what they are to observe: 1st. In the beginning, because the maintenance is slender, these five only are to be admitted to the company, of the riper sort, viz: Dr. Bishop, Dr. Kellison, Dr. Smith, Dr. Champney, and Mr. William Smith, a grave, ancient priest, and a very good linguist.

2d. For unity and good order's sake, it shall be set down by Mr. Archpriest, with the assent of some two or three other assistants, who shall be first, who second, &c., and also one of the doctors to be chief among them (as the syndic in the Sorbonne), each in his course: who first, and whether for one year or three, to be also declared by the said Mr. the Archpriest, and two of his assistants.

3d. That no other be admitted into the company, without the consent of the majority thereof; and besides that they have the consent of the archpriest and two of his assistants, together with that of Mr. Thomas Sackville.

4th. That each of the society do, once a week, say mass for their founder and benefactors, and once also for the common good of England.

5th. That, both in their studies and the answering of books, each of them be directed by common consent and by a plurality of voices.

6th. That one of the company be chosen by them to receive what is given them, and to record the same, and to make his account when he shall be demanded of the same.

7th. Because the institution is for the secular clergy, they of Company must principally respect Mr. the Archpriest, or whomsoever hereafter shall be the superior of the clergy in England.

8th. That they unite themselves, as much as may well be to the doctors of the Sorbonne, to have their good will and countenance.

9th. That they have especial care to adhere to the see apostolic, in all due obedience, and that they do not intermeddle in matters of state, or of bitter contention, and also that they abstain from speaking evil of the king, or of any great counsellor.

10th. That they think upon preaching on Sundays, if it may be done without hindrance of the appointed studies.

What books they should first take in hand: 1st. A brief and pithy Enchiridion of controversies, like that of Parkins, wherein the state of the question is to be set down clearly, and the best arguments for the Catholic part, wit solution of the best and most popular of th contrary. [Upon this rule was based D Champney's excellent "Manual of Controver sies," published in 1614.]

3d. Of the necessity of an ordinary mission

4th. Of Antichrist.

5th. An explanation of the canon of th mass, and proof of that most holy sacrifice.

Having considered these articles, I think them very necessary to bring this pious work to perfection, and of the same opinion are my assistants with whom I have conferred on the same; in token whereof, we have subscribed our names, this 28th of April, 1612.

George Birkhead, *archpriest of England and prothonotory apostolic.*

John Colleton, *assistant.*

Edward Bennet, *assistant.*

John Jackson, *priest.*

In conclusion, we may remark that for a series of years the college of Arras continued to be distinguished by the fame of its inmates, and by the learning which characterized their productions.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 669.

REVEREND Mr. Carroll's reply to Rev. Mr. Wharton's attack was much admired by competent judges, and was generally commended for its courteous style. Although the time selected, and the nature of the attack upon their religion were calculated to excite indignation in the Catholics of America, Rev. Mr. Carroll abstained from acrimonious remarks, and from personal reflections upon the author, and disclaimed any attempt or wish to impute dishonorable or unworthy motives for his change of religion. The most severe remarks contained in the address of Mr. Carroll were those reproaching Mr. Wharton for pursuing a course calculated to excite prejudices against Catholics in the minds of their fellow citizens. This portion of the address appeared in the last number of this Magazine. On the subject of religious liberty, Mr. Carroll was always animated. He was a zealous advocate of the right of every man to the enjoyment of liberty of conscience; he was anxious as an American that this right should be admitted and enjoyed in the most complete and ample manner; and he made it a matter of triumph, in his letters to his European correspondents, that his country had furnished an example in this respect worthy of imitation by the rest of the world.

In discussing the points in controversy with Mr. Wharton, Mr. Carroll treated them as

ıestions of theology purely, and examined em with the temper and learning of an adept that sacred science, who was moved by a spirit Christian charity to defend truth and dispel ror, rather than a partisan battling for vicry.

Mr. Wharton's letter contained the following ssage: "If any should say (and I expect it ill be said) that I was tired of the law which liged me to live single, and was willing to ıite myself to a more indulgent community, can only refer such declaimers to the littless of their own minds, where, perhaps, they ill discover the ungenerous source of so illibel a reflection. I make no scruple, indeed, re publicly to acknowledge that, for some ne back, I have considered the law of celicy as a cruel usurpation of the *unalienable* ghts of nature, as unwarrantable in its princie, inadequate to its object, and dreadful in its nsequences. The various mischiefs arising om it must be obvious to every man who ill allow himself to reflect dispassionately on this very absurd and tyrannical institon. Had this, however, been the only exptional injunction of your church, I think I n declare before the God who is to judge me, at as I should have found it my interest, so should have thought it my duty not to abanon her communion. No action of my life er authorized you to suspect that any gratiation whatever could induce me to part deerately with my peace of mind, my honor, ıd my conscience. How circumstances may etermine me to act, in this particular, is very ncertain at present; this however is evident, at when a person withdraws himself publicly om any society, the discipline of that society ıust cease to be binding."

In the concluding part of Mr. Carroll's adress, he thus refers to these remarks: "The otives which led the chaplain to the step he ıs taken, are known best to God and himself. or the vindication of his conduct, he appeals the dictates of conscience with a seriousness ıd solemnity which must add greatly to his uilt, if he be not sincere. He is anxious to ıpress on his readers a firm conviction that either views of preferment nor sensuality had ıy influence on his determination. He apears to be jealous that suspicions will arise ıfavorable to the purity of his intentions. e shall have no cause to impute to me the spreading of these suspicions. But I must entreat him with an earnestness suggested by the most perfect good will and zealous regard for his welfare, to consider the sanctity of the solemn and deliberate engagement which, at an age of perfect maturity, he contracted with Almighty God. I pray him to read the two exhortations of that *enlightened doctor*, St. Chrysostom, to his friend Theodorus, who, like the chaplain, had renounced his former state, in which by a vow of celibacy he had consecrated himself to Almighty God. 'You allege,' says the saint to his friend, 'that marrying is lawful; this I readily acknowledge; but it is not now in your power to embrace that state; for it is certain that one who, by a solemn engagement, has given himself to God, as his heavenly spouse, if he violate this contract, commits adultery, though he should a thousand times call it marriage. Nay, he is guilty of a crime so much the more enormous, as the majesty of God surpasses man. Had you been free, no one could charge you with desertion; but since you are contracted to so great a king, you are not at your own dispesal.'* See here how far St. Chrysostom was from considering the law of celibacy as 'a cruel usurpation of the unalienable rights of nature, as unwarrantable in its principle, inadequate in its object, and dreadful in its consequences.' He considered a vow of celibacy as an engagement, or contract entered into with Almighty God; independent, therefore, of the discipline of any society as to its binding power, and not to be released but by God's relinquishing his right to exact a rigorous compliance with the obligation of it. He thought that the sanctity of religion was interested in the performance of so sacred an engagement, according to Deut. xxiii, 21. 'When thou hast vowed a vow to the Lord our God, thou shalt not be slack to pay it, because our Lord thy God will require it. That which is once gone out of thy lips, thou shalt observe, and shalt do, as thou hast promised to our Lord thy God, and hast spoken with thy proper will and thy own mouth.' "†

The letter of Rev. Mr. Wharton was extensively circulated in the United States and republished in England.

A copy of Rev. Mr. Carroll's address, intended for his friend, Rev. F. Plowden, fell into

* Chrys. ad Theod. laps. Exh. 2. † Pp. 114, 115.

other hands before reaching him, and was published in England with some alterations and a postscript containing personal reflections upon Mr. Wharton, which caused great dissatisfaction among the friends of Rev. Mr. Carroll in England, and they immediately published a correct edition at Worcester, an exact copy of that printed at Annapolis, with a preface complaining and disapproving of the personal reflections upon Rev. Mr. Wharton. To this succeeded a second edition, published at London in 1785, with a preface defending the charges contained in the postscript to the first edition, and adding the offensive postscript to the second edition.*

It is needless to remark that Mr. Carroll never sanctioned these personalities, and never permitted an allusion to them in the American edition of his address. To one of his English correspondents, he remarks: "The mutilated republication of it was an impudent liberty taken with another's performance."

In a letter to Rev. Mr. Plowden, he thus refers to the subject of the controversy: "You will hear, before the receipt of this, that I was much deceived in my hopes of Wharton, and that your friends had too good grounds for their fears. He not only has renounced his religion, but has published a pamphlet, which, under the color of apology, is a malignant invective and misrepresentation of our tenets. I never expected to class amongst the number of authors; but I have been induced, by the compulsion of all of our gentlemen, to write an answer. I have just finished it, almost without books, or other necessary helps, and indeed without such leisure as is necessary to execute a work of this kind with any tolerable success. As soon as it is printed, you and my other friends shall receive a copy both of Wharton's letter and my address."

Writing again to the same gentleman, he says: "You have heard of Wharton's proceedings, and probably seen his pamphlet. Notwithstanding all advices from you and others, I still hoped that his conduct in England was owing to great vivacity, and a more liberal view of many things, than some of us educated in colleges ever dare take. I was loth to attribute it to motives which he has since avowed in his publication. I dare say that you will on perusing it find it carries marks of being writte long before it was published. The exultation Protestants and discouragement of Roman Ca tholics compelled me to enter the lists with hin I wrote a hasty answer, amidst continual avo cations, and almost without any materials bu those which my memory suggested. I hav directed Mr. Talbot to send you a copy of i which I hope you will read with the indulgenc to which the circumstances of writing it entitl me."

In a subsequent letter of June 29th, 1785 he thus refers to Mr. Wharton's answer:

"With mine to you I sent a copy of m answer to Wharton, and at the same time m own real opinion of it. That gentleman ha again just published a reply, which, like hi letter, is written with spirit and elegance, an interspersed with many sentimental passages He has boldly denied facts which I did no suppose that any one now-a-days would have the effrontery to dispute; he has explained away his misquotations: he has vindicated particular passages in his letter by keeping his own words out of sight, of which you will see curious instances in his dissertation on the word ἀδικος, and in many places of his reply to my observations on infallibility. I have no inclination to enter the lists again. The Catholics, I hear from all sides, are confirmed in their faith; and as that was my principal, and, indeed, my only inducement to write at all, I shall forbear reviving a spirit of controversy, lest it should add fuel to some sparks of religious animosity which are visible at present amongst us.

"Mr. Wharton, soon after his departure from us, obtaining a living in the Delaware state, consisting of a small glebe-land, and a subscription of the neighboring members of the Protestant Episcopal church, to the real annual amount of perhaps £100 sterling. I hear that he has now quitted this living, and is invited to another in this state. But it being in a very unhealthy part of the country, and depending on precarious and generally ill-paid subscriptions, I presume he will not accept it. But there is no doubt of his writings and abilities recommending him to his new brethren, so that he will have good offers enough from them to put it in his power to choose that which will please him best."

In answer to these letters, Rev. F. Plowden

* A copy of this second London edition is in the Baltimore Library.

us writes from Lulworth Castle, August 26, '85: "Your friends have all read and ad-ired your excellent address to the American atholics. You have written as a scholar, a hristian, a gentleman, and a man of feeling. hough destitute of the conveniences which Mr. lling possessed, you have left him far behind. Then I had read your work I easily foresaw e good effect which it has produced, in rengthening the faith of the North American atholics, who must be too well apprised of e artifices of your antagonist, to need a re-inder to his reply. I have not yet seen the tter, nor learned that there is any copy of it England excepting one which the unhappy uthor sent to his friend Hawkins, to Worces-r. This wretched man makes the whole ontroversy personal to himself. He has rinted remarks upon your address *by a fair quirer*, and they are subscribed J. H. This le evidently cannot belong to John Hawkins, nd from this circumstance, as well as from e flimsy substance and absurd reasoning of e work, I am led to conclude that the *fair* quirer must be the woman whom he mis-lls his wife. Take a specimen of his or her gic. He lays down the false antecedent that l Catholics acknowledge in the pope a power absolve from religious vows, simple and lemn, and that they all admit the legality nd validity of the many thousands of such spensations which the late Ganganelli granted monks and friars: *therefore*, he concludes, a an who does not acknowledge the authority the pope, if he wishes to be released from ows, may appeal to his own conscience only, nd act as it directs him. He announces an nswer to Pilling's caveat now under the press, nd which I hope you will receive with his *marks*, as I have desired a friend in town to rward to you whatever has or may appear lating to this controversy. The English atholics were in general satisfied with the trinsic merit of Pilling's awkward and ill-inted performance, but they all view with dignation (especially at Worcester, where I ave lately been) the impertinence of ———, ho has reprinted your address in London, to hich, besides omitting your note, p. 20, he as added a postscript replete with illiberal ersonalities. Mr. Wharton was not, nor ould be forbidden by his ecclesiastical supe-ors to visit any particular persons in Worces-ter (as the postscript asserts); and though you positively disclaim your spreading of any suspicions unfavorable to the purity of his intentions, yet the reader is left to suppose you to be the author of the postscript, in which the Catholics of Worcester are made to reproach him with 'his intimacy with a certain young female.' As the demand for your address is pretty general, Mr. Saunders is now actually printing it again at Worcester, fairly from the American edition."

In December of the same year, Rev. Mr. Carroll mentions having seen Hawkins' work, and thus refers to the controversy:

"I am much indebted to the English author (of a work he had been speaking of) for his too favorable opinion of my '*Address, &c.*' Talbot sent me Hawkins' annotations upon it: a piiiful performance indeed! Wharton's reply infinitely surpasses it in every thing but candor. There indeed they are on a level: but I have done with the controversy, which is now forgotten here."

Rev. Mr. Wharton was much caressed by his new brethren, and attended a meeting, as a deputy, of the first general convention of the Protestant Episcopal church, held in New York, in October, 1784.*

Referring to some material changes which were said to have been made in the liturgy by the Protestant clergy, Rev. Mr. Carroll writes to his friend, November 13, 1786:

"In all this my unfortunate friend (for so I must call him), though he is lately married, had a principal part. Had he not taken this last step, of marrying, I should have entertained hopes of him; but now I fear he has placed an insuperable bar to his return. Of late I have heard nothing more of him than what I have just mentioned. He lives in the small state of Delaware, bordering on this and Pennsylvania. He there serves a congregation upon a small subscription. I think I have heard that he likewise has some post in a college or school, in Wilmington, near his residence."

The Protestant Bishop White thus mentions a meeting between the two controvertists:

"Soon after the publications of Dr. Carroll and Dr. Wharton, the former made a visit to this city (Philadelphia), the other being also

* Wharton's Remains, vol. ii, p. 83.

here, and making his stay at my house. Dr. Carroll lodged at the house of Mr. Fitzsimmonds, a Roman Catholic gentleman, within a short distance of me. A part of the object of the journey was to procure an instrument, found to be necessary to complete the title to the tract of land referred to. Dr. Wharton, on hearing of this, repaired to the lodgings of his former ecclesiastical brother, whose desire in regard to the estate was complied with. I was gratified by the account given to me by Mrs. Fitzsimmonds, of the friendly manner of their meeting." *

Rev. Mr. Wharton was invited in 1795 to be principal of an academy at Burlington, N. J., and three years later became rector of St. Mary's (Protestant) church, which station he filled for thirty-five years. About the time of his assuming the rectorship at Burlington, it was reported in England that he had returned to the Catholic church, and one of Bishop Carroll's correspondents thus mentions it: "We have a report here, I know not on what ground, that Mr. Ch. Wharton has submitted himself to you in the spirit of repentance, and asks to be readmitted into the church."

To which Mr. Carroll replies in a letter of December 23, 1798:

"Your information concerning Mr. Chs. Wharton is totally unfounded. Far from having taken the step you heard of, he is to all appearance alienated from us for ever. Some months ago he lost his pretended wife, though I have good reasons for believing that his life was very unhappy with her (independently of the insanity with which she was afflicted in her last years); yet he published a *mighty* sentimental elegy to deplore her loss, and inserted some sentiments in it, very inconsistent with those that have been mentioned to you.† It has been told me likewise that he preache bitterly against our doctrines and church. Thi I did not expect from him; and it affords m great cause to fear he has gone too far ever t return." The Protestant bishop of New Jer sey, Dr. Doane, who published in 1834 tw volumes entitled "The remains of the Rev Charles Henry Wharton, D. D., with a me moir of his life, &c.," says in his memoir "The great lights of the church of Rome h regarded with unaffected reverence. Of Arch bishop Carroll, his antagonist in controversy as he was his kinsman in the flesh, he spok to the very last with warm affection. 'It wa a remarkable trait in the character of the de ceased,' says Bishop White, 'that from th beginning to the end of my acquaintance wit him, he was a decided advocate of Jesuits with the exception of the tenets of the Roma Catholic creed. In argument he was profoun at all points in any controversy concernin them, touching the crimes of which they ar accused, I myself have never heard hi speak of the suppression of the order but wit strong reprobation.'" Bishop Doane under rates Dr. Wharton's sagacity by the following ungenerous inquiries: "Was not this the re

* Wharton's Remains, vol. i, p. 83.

† This poetical performance of seventeen stanzas, was published under the following title:

AN ELEGY TO THE
MEMORY OF MRS. MARY WHARTON,
Who died in Philadelphia, on the 2d day of June, 1798.
BY HER HUSBAND.

"O mihi tum quam molliter ossa quiescant,
Si nostros olim tua fistula dicat amores."—*Virgil.*

Sing our past loves, when I am gone, she said;
Thy tender strains shall cheer my clay cold bed.
C. H. W.

I.

Dull roll the hours, and heavy hangs the day,
Oppressed with wo my broken spirit lies,
Since my poor heart, to wretchedness a prey,
Heaved its last sigh o'er Mary's closing eyes.

II.

Stretched on the rack of thought, my tortured mind
Recalls each image of the doleful scene;
Nor in the range of nature can it find
One transient ray that borders on serene.

III.

Creation's glories, once my keenest joys,
On contemplation's eye unseemly fall;
E'en friendship's balm my loathing bosom cloys,
For she is gone who once gave zest to all.

IV.

Flow on ye tears; from forth my wo-worn breast,
O'er the cold clay, your unavailing grief;
For nought but sorrow now can yield me rest,
In nought but tears my heart can find relief.

V.

O ye who, fanned by Hymen's choicest gales,
Once floated gaily down the stream of life,
While love's soft breath filled all your flowing sails,
And all was harmony unmixed with strife,—

VI.

Say, from your arms did e'er the envious blast
Dash some fond hope beneath a ruthless sea,
Or on rude rocks some darling object cast?
Then, if ye lost an angel, pity me.

VII.

For she, alas! was all to me, and more
Than bright eyed fancy's visions show
Of female worth, when she survey's the store
And calls each antidote to human wo.

VIII.

Soft was her heart and gentle was her mind;
They taught each wish at virtue's voice to move,
While bounteous heaven had in her soul combined
With duty friendship, and with friendship love.

ult of his own guileless simplicity, determined to think no evil of them to whom he was so indebted? and was not a youth of his exquisite purity, one whom *their* policy would keep in ignorance of the truth?" * Against such reasoning no purity of character, or career of virtue and useful services would be safe. As if Dr. Wharton, after 20 years' association, in which he had attained the highest rank in literary excellence, had been ordained a priest, and been a professor in their colleges, was not a better judge of the character of his constant companions and their institution than one who only knew them from the writings of their enemies.

The following letter of Dr. Wharton, dated February 14, 1816, addressed to his nephew forty years after he had ceased to be a Jesuit, will outweigh many such flippant inuendoes as those of his biographer.

"You ask my opinion respecting the restoration of the order of Jesuits. I think it a great stroke of policy, if not of justice, in the Roman pontiff. They were certainly the most enlightened and zealous champions of his authority. But, what is much more to their credit, they formed unquestionably the most learned and exemplary body of clergy in the Roman church. They had the *esprit du corps* to a high degree; but in other respects a more disinterested and virtuous community never existed: this is my testimony concerning them, and I know it to be true."

Dr. Wharton was twice married, but had no children.† He died at Burlington in 1833, being in his 86th year.

That a Catholic clergyman should renounce his faith, and become a minister of a Protestant church, was so singular and extraordinary an occurrence in this country, that uncommon eclat was given to the Rev. Dr. Wharton's character and writings, and to the incidents of his life. Of the precise circumstances attending his change of religion, Rt. Rev. Dr. Doane remarks: "The destruction of a trunk of papers by an officious house-keeper, many years ago, has deprived us of written information as to this important period. Dr. Wharton's timidity and low estimate of himself, together with his extreme sensibility on the subject, prevented much oral communication with his friends. To the present writer he unbosomed himself without reserve.* He has told me that the mental suffering which he then underwent was keen and severe, beyond the power of description or conception. It preyed upon a frame enfeebled and exhausted by vigils and by study, with a spiritual excruciation, of which the rack of the inquisitor was but a feeble emblem. It may be doubted whether his nervous system ever recovered from the shock." Bishop White remarks, "Soon after his introduction to me, he informed me that some time before, he had been visited by a protracted nervous fever, which had left its effects on his constitution. All his intimate friends have witnessed how much he was incommoded by this visitation; and I have often wondered that under it, otherwise in health and spirits, he attained to so great an age."†

No less than three elaborate obituary notices of him were published in the different Protestant papers, and one of them "was afterwards privately circulated in a pamphlet form."‡ All of these were again republished by Bishop Doane in 1834, together with a biographical memoir, and a funeral sermon in the "REMAINS" already referred to.

Although Dr. Wharton's tracts contain some of the bitterest and most illiberal attacks upon the Catholic religion, the Right Rev. editor commends them as "unsurpassed in Christian tone and temper,"§ and remarks that "his book on the Roman Catholic controversy is a standard work."‖ Rev. Tho. H. Horne says, "I have long had his masterly treatises in controversy with Dr. Carroll, and value them among my choicest books against popery."¶

Bishop Doane, in his memoir, says "So far as principle could be preserved, he was at one time desirous of comprehending the pious of another denomination within the fold of the church. A proposal to this end, drawn up at length, and with great care, is among his papers, with strictures by Bishop Hobart, to whom it had been submitted; it was never published. An amiable but impracticable vision; it is a great satisfaction to know that, while the goodness of heart which prompted it, continued to the last to increase, its author, by reflection and experience, attained to more

* Remains, vol. i, p. 66.
† Remains, vol. i, p. 63.

* Remains, vol. i, p. 57 and 27.
† Remains, vol. i, p. 84.
‡ Remains, vol. i, p. 85. § Ibid. vol. ii, p. 8.
‖ Ibid. vol. i, p. 70. ¶ Ibid.

judicious views, and a bolder and firmer adherence to them. Many things in his official course which had been done with the best intentions, and for peace' sake, he lived to lament as errors of judgment. As a churchman, he was in his last years much more consistent and decided. Of the principles and policy pursued by Bishop Hobart, he declared himself very often in terms of the highest approbation." *

The following curious passage relating to Dr. Wharton, is copied from an English publication from "Collections towards illustrating the biography of the Scotch, English, and Irish members, S. J." by Rev. George Oliver. Exeter, 1838.

* Remains, vol. i, p. 72.

"In a letter dated Whitemarsh, near Washington, 30th May, 1832, he is thus mentioned: 'Poor old Mr. Wharton is continually tortured by his conscience: his cook, at the parsonage house, near Trenton, a good Irish Catholic, fell dangerously sick, and as no priest could be procured, Wharton said to her, 'although I am a parson, I am also a Catholic priest, and can give you absolution in *your* case.' She made her confession to him, and he absolved her. Pere Grivel, the writer of the letter, had this account from Mr. Wharton's nephew, a good Catholic, and a magistrate of Washington. Shortly after, this unhappy culprit was summoned before the awful tribunal of Christ.'" *

* Page 81.

MISSION OF TEXAS.

UNDER this head we will lay before our readers two letters from the Rt. Rev. Dr. Odin, vicar apostolic of Texas. These letters are extracted from the *Annales of the Propagation of the Faith*, and exhibit the labors, hardships and privations which attend the missionary life in that new republic. Since these letters were written, Dr. Odin has been appointed vicar apostolic of Texas, and religion has been on the increase. Churches have been built at Galveston, Houston, on the river Labaca, near the mouth of San Antonio, at Fort Bent, St. Augustin and Nacogdoches. Other ancient churches have been recovered by a grant of Congress. The number of Catholics in Texas is about twenty thousand, out of a population of 250,000. In the following interesting narratives, the reader will judge of the difficulties which religion has to contend with, and of the indefatigable zeal with which the clergy labor for the salvation of souls.

"*April* 11*th*, 1841.

"Last year the holy see having vouchsafed to confide to our Congregation the spiritual direction of the Catholics of Texas, I set out from the seminary of Barrens on the second of May, 1840, to proceed, as vice-prefect apostolic, to explore this new mission. It was not without regret that I quitted Missouri: to separate myself from a people that had become dear to me, and establishments which I had seen in their commencement, was to expatriate myself a second time.

"Texas, situated between 26° and 35° of north latitude, and extending from 95° 20′, to 104° 20′ of west longitude, possesses more extensive *prairies* and more abundant pasturage than any other country in America. Wood is rare here, particularly towards the west. Several rivers water the country, but there are few of them sufficiently large for navigation. Although the exact number of the Texian population is not yet known, it is generally allowed that it cannot exceed one hundred and thirty thousand souls.

"When the first Spaniards established themselves at Texas, more than a century and a half ago, religious of the order of St. Francis came to found here several missions, in order to convert and civilize the savage tribes. The most celebrated missions are those of *San Antonio*, of *Conception*, of *San Jose*, of *El Refugio*, *San Sabas*, and *Nacogdoches*; they all became flourishing, and counted a great number of fervent neophytes. Every year the reverend fathers entered the forests, and gained by their

esents, and manners full of kindness, the nfidence of the Indians, and conducted them the stations, where they were gradually rmed to piety and labor. In 1812 those valble establishments were suppressed; at prent they are only heaps of ruins. As for the oor savages, being deprived of their fathers, ey dispersed: some retired into Mexico, veral sank under the attacks of the uncivilled tribes, and others returned to their primive state. The fervor which I found in the w who still inhabit the country shows suffiently that they had been formed to virtue by ole hands. Two churches, the only ones at have withstood the inroads of time, and of e recent wars, display a beauty that does honor the taste and zeal of the ancient missionaries.

"From Linnville, a small seaport, where e landed, we proceeded to Victoria. I left e Rev. Mr. Estany at this post, and I took e road of San Antonio, accompanied by Mr. alvo and an assistant brother. The distance hich separates these two towns is only fifty agues; but the numerous bands of savage *omanches* and *Tonakanies*, that continually ve through the country, render the journey xtremely perilous: it is even nearly certain at one will be massacred, if not travelling ith sufficient company to intimidate those dians. We joined then a convoy of twentyvo carts that were carrying goods. All our ompanions were very well armed; but if, on e one hand, the strength of the caravan sered us against the attacks of the savages, on e other, what miseries had we not to enure! how slowly we advanced! The heat as excessive, and scarcely a shrub was to be et with, under the shade of which we might ke a moment's rest. We used to set out in e evening; but frequently, on the first moveent, one of the vehicles got out of order, and e had to pass a part of the night in repairing it. hese accidents sometimes happened at a disnce from springs and rivers; we had then to averse the solitude, happy when, after great earching, we discovered in a slough some rops of muddy, disgusting water. Besides, e were ill-supplied with provisions, and yet e endeavored to share with our companions, ho were worse circumstanced than ourselves; e had even to have recourse to the chase, t the risk of drawing upon us the savages by e noise of our guns.

"Together with scarcity, we suffered from fever; I had several attacks of it; but some medicines with which I had very fortunately provided myself, restored us by degrees to health. The relief which I afforded to our poor sick acquired for me a reputation which subsequently embarrassed me very much; for so soon as our carriers had made me known under the name of the father that knows how to cure, all the invalids came to ask my opinion and medicines. Several times during the journey the cry of *Los Indios* spread alarm in our ranks: it was, I believe, only a mistake of our advanced guard, for we arrived at San Antonio without striking a blow.

"This town was founded in 1678 by some Spaniards, who had emigrated from the Canary Islands; it contains a population of two thousand souls: there are some houses built of stone; the other habitations are only miserable cabins covered with bulrushes. It is watered at the east end by the river of San Antonio, and at the west by a very small stream; in the centre of the town there is a canal, of which the plentiful supply of water spreads fertility over all the other gardens; this canal was formerly made by the Indians, under the direction of the missionaries. Nothing can be more beautiful than the valley of San Antonio: an agreeable climate, pure and salubrious air, a rich and fertile soil, all would contribute to render it a delightful place of residence, only for the continual hostilities of the savages, who have not allowed of the exploring of its immense resources. There is not a family that has not to deplore the death of a father, a son, a brother, or a husband, mercilessly murdered by the *Comanches*. To the massacre of the colonists these robbers add the devastation of their lands, and the carrying away of their flocks: hence the poverty is extreme in the country; and if ever it had been consoling to me to have some relief to bestow, it would have been on seeing so much wretched indigence.

"A few days after our arrival at San Antonio a ceremony took place that filled us with consolation, by proving to us how much the faith is still alive among the Mexicans. A sick man in danger of death was to receive the holy viaticum; we judged it right to carry it to him publicly and with solemnity. At the sound of the bell the people ran to the holy

place, in order to accompany our Lord through the streets; tears flowed from the eyes of the old, who, for fourteen years, had not witnessed this homage paid to our religion. Several of them cried out that they did not fear death, now that heaven had sent to them fathers to assist them in their last moments.

"Having passed three months at San Antonio, and seeing that all was proceeding according to our wishes, I set out towards Seguin, Gonzales, and Victoria. My stay in these towns was very short, because I could not separate from my travelling companions without exposing myself to be killed by the Indians. Subsequently, I ascended alone the river Labaca; a journey which exposes one to less danger, and I found on its banks seventy Catholics, formerly my parishioners at the Barrens. It was very consoling to me to see them again, and particularly to know that they had lost nothing of their faith and primitive piety, although they had been deprived of the succors of religion since their arrival in Texas. All presented themselves at the tribunal of penance, and had the happiness of receiving the holy communion.

"I could only remain with them a week. From Labaca I proceeded to Austin, a small rising town, lately appointed to be the seat of the Texian government. The congress was then sitting; I solicited from the legislators a decision that would confirm to the Catholic worship the possession of all the churches anciently built by the Spaniards. It is true that, if we except the *Concepcion* and *San Jose*, these edifices are nearly all in ruins; however, they might be repaired, and considering the poverty and the small number of the faithful, we could make use of them, whilst awaiting until more prosperous times would give us the means of building new ones. Thanks to the generous intervention of M. de Saligny, *chargé d'affaires* of France, my request was well received.

"It remained as yet for us to visit the eastern part of Texas. What difficulties and obstacles did we not meet in this long journey! At one time it was necessary to cross a river by swimming, at another time we had to traverse a vast and miry marsh, where we ran the risk of losing our horses; here we had hunger, and nothing to satisfy it; and, besides, torrents of rain and no shelter. It was thus that we advanced from Montgomery to Huntsville, from Cincinnati to Cork and Dougl from Nacogdoches to San Antonio. It is t that we were recompensed for our fatigues the eagerness which the inhabitants of the d ferent localities manifested to hear our instru tions; I have rarely seen the word of G listened to with more joy and recollectio This visit, although short, has contributed n a little to dissipate the prejudices of the Pr testants, and to awaken pious sentiments the hearts of the faithful.

"Besides the Catholic population of Texa estimated at near ten thousand souls, there a several tribes of savages, to whom it would necessary to attend: among them are the *C manches*, to the number of twenty thousan the *Tonakanies*, the *Lipans*, the *Tankanay* the *Bidais*, the *Karankanays*, the *Nacoes*, & The greater part of these Indians take delig in feeding on human flesh; the feet and hand in particular, are their favorite dish. . . . . I have already taken some steps with the *Ka rakanays* towards forming them into a mission Mr. Estany has also visited them, and the have expressed to him the desire of having priest. The *Comanches* will be more difficul to gain. From time immemorial this trib has been constantly at war with the civilize inhabitants and its neighboring tribes. Abl horsemen and active robbers, they handle the arrow and lance with the greatest dexterity they are incessantly traversing the country in bands of ten, twenty, thirty, or fifty. From the heights they watch their prey, and if they discover a convoy too weak to resist them, they rush upon the travellers with the rapidity of lightning, and murder them without mercy. It would be impossible to tell how many unfortunate persons have fallen under their arrows, or how many women and children they have carried off captives.

"A short time after my arrival at Texas, a party of five or six hundred *Comanches* penetrated as far as Linnville. The inhabitants, who did not expect this visit, were obliged to take refuge in the middle of the bay of Labaca, to shelter themselves from their arrows: eight persons fell victims; and a young lady, only ten days married, after having seen her husband pierced by her side, became their prisoner. When the savages had pillaged the warehouses, and made a minute search for every thing that could enrich them, they set

e to the town. From Linnville they pro-
eded to Victoria. The first house which
ey attacked was that in which our colleague,
r. Estany, was lodging. He had the good
tune to pass through a shower of arrows
thout receiving any wound; but all that he
ssessed was taken: linen, vestments, books,
thing was spared. There were here also
veral murders, and women and children
ried away. The alarm soon spread, a pur-
it was raised after the brigands, and they
re overtaken near the rivers *Plomberek* and
Mark. The fight was bloody; eighty-four
manches lost their lives, without counting
ose who must have died soon after from the
unds they received. Those unfortunate
atures, on the approach of the Texians, at-
npted to exterminate all their prisoners. A
or mother, who, with her little infant,
rcely ten months old, had fallen into their
nds, had the affliction of seeing the little in-
cent dashed to pieces before her eyes, and
self then pierced several times with a lance.
ave counted, in the space of six months,
arly two hundred persons murdered by this
gle tribe.

"Notwithstanding the devastations to which
s country is a prey, heaven has already be-
n to bless our humble efforts. From the 1st
August, 1840, to the 1st of March, 1841,
have heard nine hundred and eleven con-
sions, and administered the sacrament of
ptism two hundred and eighty-one times;
re have been four hundred and seventy-
ht communions. The interest of religion
uld require that we should build at once
chapels at least in the most important parts
the republic; but where shall we find the
ds? We are without means, and the peo-
are poor. During my journeys, I pass
ne of the nights in the woods in the open
; I dress my food myself, and still my tra-
ling expenses are considerable. We should
o require schools at San Antonio and at
lveston: but who will pay the first cost?
e have no lodging, and are obliged to ask
spitality of the Catholics, and often even of
Protestants. . . . It is here that one really
rns to lead the life of a missionary: I
ought that I had already passed a long ap-
enticeship; but since my arrival in Texas, I
ve perceived that I was not as yet initiated.
"Your most devoted servant, J. M. ODIN."

"GALVESTON, *February* 7, 1842.

"I have been for a long time desirous of writing to you; but almost continued travelling, joined to the difficulty of procuring even a table in the places where I made any stay, have hitherto deprived me of this pleasure. I have as yet no fixed abode in Texas; going from cabin to cabin, I employ every moment, either in catechising, giving instructions, or administering the sacraments. At length I have returned to Galveston, where there has been lent to me a little room, and I take advantage of this momentary halt to speak to you concerning our new mission.

"Last year, I transmitted to you long details upon our first labors in this republic: I hope you have received my letter. Shortly after having despatched it to you, his lordship, Dr. Blanc, wrote to me to repair without delay to New Orleans, concerning important business that he had to communicate to me on the part of the holy see. What was my surprise, on meeting his lordship, to hear that I was named coadjutor of Detroit! It was the wish of his holiness that I should accept without hesitation so formidable a burden. I was unable to bring myself to do so. The intimate conviction of my unworthiness made me send back the bulls,* and after a short sojourn in the United States, I set out again for Texas. My intention was to pass the summer at Galveston; but after three weeks employed in preparing for the paschal duty those who had not as yet complied with it, it was announced to me that the house which served me as a chapel was going to be occupied by a family newly arrived in the country. Not knowing where to set up my portable altar, after having painfully carried it from garret to garret, I thought that, whilst awaiting the finishing of the little church that I had just commenced, my time would be more usefully spent in visiting the Catholics scattered on both sides of me. I set out then for Houston.

"It was the period when the fever shows itself in this city; all those who were attacked with it hastened to be reconciled with God, and many other persons presented themselves at the tribunal of penance and at the holy table. However, at the end of a fortnight,

* After this, Rev. Mr. Odin was appointed vicar-apostolic of Texas, and was consecrated at New Orleans, on the 6th of March, 1842.

the apartment in which I used to assemble the faithful was converted into an alehouse, and I was obliged to think of proceeding farther. On the banks of the Brazos, at thirty miles from Houston, there live about twenty Catholic families, that emigrated some years since from Kentucky and Missouri; as I had not been able to visit them before, I proceeded towards them, and was much edified by the zeal and eagerness with which those neophytes welcomed me. All, from the child to the old man, confessed themselves. There were sick persons in all the families: I offered then the holy sacrifice in each house, to give to them all the consolation of hearing mass. On Sunday I celebrated it in the most central habitation, where a great number of dissenters came to attend at the instructions. This little flock has the desire, but not the means, of raising an humble chapel to the good Shepherd. May I be able one day to second their wishes! A Protestant, who was a long time sick, sent to request me to go to see him; we had together long conversations on religion, in consequence of which he embraced our holy faith: when I thought him sufficiently instructed, I administered to him the sacraments, and I since learned that his death was most edifying.

"I quitted these good Catholics, to proceed towards Mill Creek and Cumming's Creek, between the Brazos and the Colorado; but on the second day of my journey I felt myself attacked by a violent fever, accompanied with frequent vomitings. Finding myself then alone, and without any acquaintance, in a part of the country but little inhabited, I determined, notwithstanding the fever, to make my way as far as the river *Labaca,* where there are some colonists who resided formerly in the Missouri. The distance was hardly fifty-five miles, yet I was three days in making the journey. You could not imagine all I had to suffer, both from the rays of a scorching sun, from the want of water, and the burning of the fever. On the second day, particularly, I thought I was approaching my last hour. I stopped at every instant to stretch myself upon the grass, and the violence of the sickness obliged me to mount again on horseback.

"I did not well know where I was going, when I discovered a forest, at two or three miles distance. The hope of finding some relief under its shade induced me to direct m course towards the first wood that caught m sight. The improvement that I promised m self was not realized. I was scarcely stretch under a tree when I felt the illness growi worse; my thirst became dreadful; I w then once more on horseback, wandering random, when Providence showed me in t distance a column of smoke that seemed indicate a habitation. I hastened in this dire tion, and had the happiness of finding, the bosom of a family newly arrived fro Michigan, all the succor that the most tend charity can suggest. I drank copiously, a passed the night under their tent. The ne day, feeling myself a little relieved, I continu my journey. I reached at last my old frien of Missouri. The fever did not leave me un after twenty-four days: there was neither ph sician nor medicine; so I abandoned myself the kind care of Providence.

"So soon as I was a little convalescent, attended again to the duties of the sacred mi istry, although it might have been easy foresee that preaching and hearing confessio would soon produce a relapse. At this perio having found at Victoria some travellers wh were repairing to San Antonio, I joined then not doubting but that the salubrious air of th beauteous valley of Texas would restore m to my former strength. Excessive rains du ing our journey, threw me again into a sta of illness, which obliged me to continue m sojourn at San Antonio longer than I shoul have wished. In order not to lose time, I s about directing the repairs of the church which were already commenced. We foun it in a very sad state. Burned in 1828, it ha been only partly roofed again, when the wa of 1836, so disastrous for San Antonio, ruine it almost entirely. We have finished the cei ing and replastered all the interior; five ne doors have been made, also a sanctuary and communion table; on the exterior we hav restored the steeple and front, and closed al the holes made by the cannon balls.

"The work has given great joy to all th inhabitants; all wished to take part in it, an their contributions have been much greate than the extreme wretchedness of the countr allowed me to hope for. Although the Protestants rivalled the Catholics in zeal, th greater part of the expenses still fall upon me;

have even had to contract debts. On the h of December we sung high mass, and had ı exposition of the holy sacrament, to thank od for the works which we had finished. he news of this solemnity having been cirılated beforehand, we saw flock to it not only e inhabitants of the town, but also those of ancho, which is thirty miles distant. A eat deal of tears flowed from the eyes of ese poor people, so long neglected, amongst hom, however, the faith is not as yet extinished.

"On the 12th of December, the feast of Our ady of Guadaloupe, the patroness of Mexi-, and of all the Spanish colonies, the inhabitıts of San Antonio, who, in more prosperıs times, solemnized this day with great joicings, felt their ancient zeal for the veneition of Mary revived in seeing their church stored. A good old man, together with me of his friends, wished to bear the princiıl part of the expenses of the feast; they urchased a hundred and fifty pounds of pow-er, borrowed all the pieces of cloth they ould procure, whilst the women, on their art, lent with emulation their most valuale ornaments for the decoration of their mple.

"The image of Our Lady, loaded with all ıe necklaces and jewellery of the town, was laced upon a bier elegantly adorned. At ıree o'clock in the afternoon the cannons and ells were heard: this was the hour of the rst vespers. A numerous procession was nmediately in motion: young girls dressed ı white, with torches or *bouquets* of flowers ı their hands, surrounded the banner of the ueen of virgins; then came the statue of Iary, raised upon a bier borne by four young ersons, and in their train followed the women nd men of the city. Sixty of the militia scorted the procession with their arms, which ıey discharged continually. At eight o'clock ı the evening all the town was illuminated; normous bonfires lighted the two great squares ı the middle of which the church of San ıntonio rises. We then came forth again om the sanctuary, to the sound of the bells nd cannon, with the cross, the banner, and ıe image of Our Lady of Guadaloupe, and ıade the circuit of the squares, reciting the sary, and singing canticles in honor of the ıother of God. It was ten o'clock when we re-entered the church. Perfect order prevailed, and I confess that I have seen few processions more edifying. Besides the inhabitants of the town, we had at the ceremony all the Mexicans that reside along the river, together with a considerable number of Americans, that had come from Austin and from other different countries.

"The feasts of Christmas have been celebrated with equal pomp and similar marks of piety. There remains, no doubt, much to be done at San Antonio: the reform which the country required is not yet as great and as general as we should desire; however, thanks be to heaven, our feeble efforts have not been fruitless, and already many abuses have been corrected. . . . . .

"I quitted San Antonio on the 27th of December, to visit the stations already formed in the western part of Texas. The Comanchee savages, who, during five or six weeks, had ceased to trouble the country, had just shown themselves again in the neighborhood, carrying off horses, and murdering without mercy such unfortunate travellers as they could meet. Nevertheless, I set out with one man, reposing more upon the protection of Providence than upon the force of arms. We had scarcely gone twenty miles when we found a dead body: but a few instants before fourteen savages had rushed upon an unfortunate young man, and pierced him with their arrows and lances, in sight of his parents, who, from their house, witnessed the horrible scene, without daring to come out to his relief. I should have found myself in presence of the savages, if fear had not made them quit the beaten way, to cross the river San Antonio. and proceed towards Medina.

"At a few miles thence I met two travellers, who advised me not to advance further; they announced to me that there was a band of sixty robbers encamped upon the banks of the *Cielo*, at the very spot where we were to pass the night. The travellers had been smartly pursued by them, and were indebted for their safety only to the fleetness of their horses. I knew not well what to do; nevertheless, resolved not to retreat, we encamped in the place where we were; and for fear the savages might possess themselves of our horses, we hid them at a little distance from us, in the thickest part of the wood;

then, wrapped up in our blankets, we passed a rather tranquil night.

"At twelve miles from Goliad we received a new fright: all on a sudden we saw issue from behind a little wood, a man with a long beard, a tall figure, and armed with a heavy carabine, pistols, and cutlass, who accosted us with a ferocious air. I spoke to him very coolly. The conversation lasted but a short time. We hastened to take leave of the stranger. He looked after us for a long time, and we were not fully satisfied until we had entirely lost sight of him.

"I made but a short stay at Goliad, at the Rancho de Don Carlos, and near the mouth of the river San Antonio, because Mr. Estany had visited these several posts not long before. Five days passed at Victoria gave me all the consolations of the holy ministry. From Victoria I proceeded to the river Labaca, which I ascended as far as its source; thence I went to Bushy Creek, and to Navidad, staying two or three days wherever I met Catholics. During this journey I gave communion to fifteen hundred persons; the number of confessions was much more considerable.

"The Rev. Mr. Calvo, at San Antonio, and Mr. Estany, at Rancho de Don Carlos, labor with admirable zeal, and God seems to be pleased to reward their efforts, indemnifying them for all the privations they endure by the blessings bestowed on their works. Mr. Estany visits seven posts, thinly peopled, it is true, but destined to become one day very important.

"Another missionary, Mr. Clarke, is charged with the chapel of Labaca, and with a small school for the children of that part of Texas: he preaches also from time to time at Victoria and Texana. We have had the affliction to lose, in the month of October, the Rev. Mr. Hayden, who died near the mouth of the river San Jacinto, at two hundred miles from his colleagues. He was of very great assistanc to me by visiting the scattered Catholics.

"Frightful scenes have occurred in Texa since last year. Without speaking of th savages who murder the travellers, bands o plunderers have committed several murder and depredations of every kind. Thus, in th month of September, sixty-five villains, fron Rio Grande, came during the night to attac Refugio, a little village composed of fifteen Catholic families: they surprised the poo colonists plunged in profound sleep, seized the men, bound them, and after having plundered their houses, carried them all captives to Laredo. An unhappy father, awakened by his neighbors' cries of distress, placed himself on the defensive, and when the robbers came to his house, he fired, killed two, and wounded a third. But his courage did not save him; he was taken, tied to the tail of a horse, and dragged over stones and briers, to the distance of nine miles. Seeing him then on the point of expiring, the villains hung him by the feet to a tree. In vain did his wife, with an infant at the breast, throw herself herself at their feet to beg mercy for her husband: in vain did she follow them with all the women and children of the village; the hearts of those wretches were inaccessible to pity. Judge of the mournful state to which all these poor mothers and unhappy children were reduced! On hearing of their misfortune, Mr. Estany, together with several Texians of the neighborhood, repaired at once to Refugio, in order to bring them consolation and relief. The captives were not restored to liberty until the month of November following.

"Be pleased to accept the respectful sentiments with which I have the honor to be, rev. sir and dear colleague,

"Your most humble and

"Most obedient servant,

"J. M. Odin."

From the English (Episcopalian) Churchman of September 5.

CLERICAL APOSTATES.

WITHOUT going so far as to say that "Rome gets our best men, and we get er worst," we must own that our experience f modern cases of apostacy on either side aches us that—the relative numbers being ie same—the gain is on the side of Rome as egards the *character* of the individual seceders. Ve do not allude so much to their intellectual cquirements, or to their power and influence, s to their known piety previous to their secesion, and their orderly, decent, and inoffensive onduct subsequent to that event. That our vidence on this latter point is, necessarily, of negative character we admit, but we heartiy wish that we could adduce even that evience in favor of those who come from Rome o us. We wish that, having once finally left hat communion, they would employ all their nergies in seeking to understand and to realze the privileges of their adopted mother, nstead of employing them in the abuse and idicule of their natural parent.

This latter practice is, just now, so prevaent, and, as we consider, so exceedingly eprehensible, that we cannot trust ourselves o characterize it as it deserves. In alluding o the *principle* involved in such a course, we lo not confine our thoughts to those who have assed from the one church to the other, for ve regard with little less abhorrence the conluct of him who, having in mature years left ny one of the ordinary Protestant communiies for the church, *immediately* turns round nd vilifies with coarse and vulgar violence hat community which, however defective, ad hitherto preserved him from positive imiety and perfect infidelity—had watched over nd cherished him in his infancy—had excited, nd, it may be, does still excite, the regard and everence of his parents and kinsfolk, and, in is hours of affliction and sorrow, has even oured some measure of consolation into his vounded spirit. Granted, as it must be, that ll this was done in a degree far inferior to hat which his newly adopted communion oth promises and realizes, is that a reason or abusing and railing at her who "hath lone what she could" for his soul?

But is not the convert from a bad to a better system the best qualified person for exposing the errors and defects of the system which he has abandoned? This is a much more doubtful question, we apprehend, than it is generally supposed to be. Even if we answer the question in the affirmative, we must insist upon the necessity of his abstaining from every thing which is calculated to irritate and annoy his former friends, without benefiting, in any way, the community to which he has joined himself. To this course he is bound by every motive which should actuate him as a man, and as a Christian; and whosoever infringes this rule, and launches forth abusive epithets, opprobrious nick-names, and foul language upon those with whom he has fraternized from his birth, disgraces more deeply the communion he has joined than that which he has recently left. Such an one should recollect, in all humility, that if his former companions were, and still are, in a sinful and degraded state, he has been for many years a partaker in that sin and in that degradation, and he ought rather to look to himself, and his own need of cleansing, than to them. Ham had not, as far as it is revealed to us, been a partaker in the unfortunate act of his father, yet the curse of God was pronounced upon him for rudely exposing that infirmity.

It is from the dread of such conduct as that of which we have been complaining, that we do not look upon converts to our communion with that perfect complacency with which many persons regard them. *They very seldom turn out satisfactorily.* A few are quiet, which is a good sign; but the majority are noisy, and, with a total want of that delicacy and modesty which their position demands, push themselves forward as candidates for popular applause, their sole stock in trade being abuse of their old friends and connexions; and eventually they bring more disgrace than credit upon our church; thus estranging still further from her those who, but for *their* evil conduct, might have been quietly led into her fold.

By way of illustration of that portion of our remarks which bears upon converts from

Rome, we give the following extracts from an address of a recent clerical seceder in Ireland to his late congregation. For the publication of this address we are sorry to say that we are indebted to a well-meaning priest of our own communion, who has sent it to a provincial paper with the idea that it may do "some real good" among the Roman Catholics of his neighborhood. Let us see.

"My dear Friends,—Your extreme kindness towards me, during my short residence in your parish, imposes on me the *pleasing duty* of addressing to you a few observations on the course I have lately adopted and intend to pursue, in the humble hope that they may be the means of inducing you to reflect seriously on your present dangerous position. I have been, like you, for years the creature of prejudice. There was only this difference between us, that I was for the last ten years a minister of the Roman Catholic religion—you were its subjects. You continue members of that religion, so would I had not divine Providence inspired me to 'search the Scriptures,' which I have occasionally done for the last five years, and more frequently during the last year than any of the previous four years."

He thus, at the very outset, confesses that he had for several years neglected an undoubted part of his duty as a Roman Catholic priest, viz. the diligent reading of the holy Scriptures.

"There was one text in particular which attracted my attention, and to which I attribute my present happy position. I shall lay it before you for your serious consideration, beseeching Almighty God that it may produce the same effect on you."

On arriving at this part of the address, we became most anxiously curious to learn what that one text could be which of itself had wrenched from the Roman communion a duly ordained priest of some ten years' standing. Was it a text which had been hid in some chapter which is seldom read in the Romish church, or had it been wilfully mistranslated or omitted altogether, with a view to prevent its infallible effect upon Roman Catholics?

"It is found in the eighth chapter and thirty-sixth verse of St. Mark, and runs thus: 'For what shall it profit a man if he gain the whole world, and lose his own soul?'"

How this text bears peculiarly upon the points of difference between the Romish and the Anglican branches of the Catholic churc we are wholly at a loss to perceive. But it difficult to follow the ratiocination of som minds. We, however, earnestly hope an pray that neither this nor any other part o God's holy word may be so grossly abused a to be made to lead to the following fearful an wickedly presumptuous conclusion:

"Having devoted much time to the investi gation of the truth, I have been led to th conclusion that *salvation could not be obtaine in the church of Rome*. . . . I discovered tha the church of *Rome was not the* [a?] *church o Christ;* and passing events *clearly indicate* tha this mighty Babylon, *this hideous monster*, as i is described in the Apocalypse, which has kep the Christian world for centuries in thraldom is at this moment tottering to its foundation and soon likely to bury in its ruins that idola try and superstition it had so strongly incul cated and so earnestly recommended to it poor deluded followers."

Even were this conclusion legitimate, and every word of this description of the church of Rome were true, is it decent, is it in any sense Christian, for an avowed novice in the Bible, a novice in our communion (if indeed he be in our communion), to come forward and dogmatize upon a point which the holies and the most learned amongst us shrink from deciding?

We have next some rude, irreverent remarks upon the eucharist, which we must necessarily omit; but we must give one specimen of the imbecile trifling and quibbling of this dogmatist:

"Suppose for a moment that your priests have the power of transubstantiating or changing bread and wine into the body and blood of Christ—(a supposition *quite repugnant to common sense* and not to be admitted)—are you not still guilty of idolatry? Before the words of consecration are pronounced—yes, some seconds before they are pronounced, is not the change to take place announced, or rather intimated, by the tinkling of a bell? Do you not then bow down your heads and adore? Yes, you do. This fact, you know, you cannot conceal from me. You then adore some seconds before the words of consecration are pronounced," &c.

Again, although it is very painful to quote such language:

"Neither the size of the chalice nor the quan-

ty of wine to be used for consecration are pecifically mentioned in Scripture: the chal-e may contain either a pint, a quart, or, if ou will, a half gallon. Now, suppose a oman Catholic priest, whose constitution has een considerably exhausted after a severe fit f protracted illness, was to celebrate Mass, nd to consecrate and drink either of the above ientioned quantities of unadulterated wine, vill any man be so absurd as to say that such quantity would not produce an intoxicating ffect on such a constitution? or, to speak to ou in more familiar phraseology, that such a uantity would not make him drunk? You now that it would. You must admit that it vould; for should you have any doubt in the natter, LET THE EXPERIMENT BE MADE, and ou will be very soon convinced."

We can scarcely conceive it possible that uch an infamous suggestion as this can come rom any other than a blasphemer and an nfidel.

After awhile this disgraceful address draws o a conclusion:

"You have now, my dear friends, some dea of the motives which have induced me to vithdraw from your communion; you know nat by so doing I have made *a great sacrifice.* have severed those sacred ties which bound ne to my friends and relatives. . . . I have o great an experimental knowledge of the vorld to be shaken in my purpose by the coffs and jeers of an uneducated and preju-iced people. My conscience whispering tells ne that my motives were as pure as they vere honorable, and then what care I for vhat man will say? . . .

"Too long have you groaned under the oke of slavery. It is full time for you to njoy the liberty of the gospel of Christ. Search the Scriptures'—learn instruction rom those who are anxious that you should e instructed and enlightened, and *who are, by xperience, qualified to give it you.* I suppose ou already know that four Roman Catholic lergymen have, within a very short space of ime, conformed to the doctrines of the church f England. I have the great happiness of eing one of that number; and I must tell ou that I have enjoyed more peace of mind or the last few days than I did for so many revious years, and I would suffer any per-ecution sooner than return to the Roman Catholic church again. . . . Let us all, my dear friends, make the book of God our chief, our only study; *let us practise those sublime moral precepts which it inculcates; and above all, and before all, let us practise that* CHARITY, *that love of one another, which glows in its every page.*"

We can hardly hope that it is sheer ignorance and blindness which have prompted this individual to discourse of his purity, and his love, and his charity—his abstaining from reviling, and so forth. Having grossly reviled his church and abused his fellow-priests, and having coolly asserted that the soul of every man who dies a Roman Catholic *must necessarily be eternally condemned,* he talks of his —charity!

We would ask any pious, intelligent, and candid churchman these two questions:

1. Is it in the slightest degree probable that this address will do any "real good" among the Roman Catholics?

2. Is the writer of such an address to be considered a desirable acquisition to our church?

We may safely anticipate a negative answer to both of these questions, and we feel assured that our readers will, with us, lament rather than rejoice over such "converts." We might (and perhaps we shall do so, on some future occasion) give a few illustrations of the same evil principle working in "converts" from Protestant dissent, ample materials for which, unfortunately, exist; but we have said enough, we trust, to warn our brethren against a too ready reception of converts from either Romanism or dissent. We repeat that they seldom turn out satisfactorily. There are in both communities pious men, who, having calmly and quietly investigated their own errors, have found *rest* for their souls in our communion, and God forbid that we should say one word in disparagement of them, or to discourage others *of a like spirit* to follow in their steps; but what we must disparage, and do discourage, is the reception of those unruly, uncharitable, and violent men, who neither seek nor find rest for themselves, or for those who have to do with them—men whose primary object in coming to us appears to be that of obtaining a battery from which they may fire upon their former allies. We do not want such deserters, such traitors. They "destroy more souls than they save."

INTELLIGENCE.

FOREIGN.

ROME.—A letter from Rome of the 3d inst. states that the pope has appointed Monseigneur Magni provincial auditor of the rota for Spain. It is thought that the differences between his holiness and Spain are on the point of being arranged. The suspension of the sale of the church property by the Spanish government had had a favorable effect in that quarter.—*Chronicle.*

The political annual for the Roman states has just been published. It contains the following facts:—On the 18th instant the pope will have accomplished his 79th year. He has occupied the holy see since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living 2 cardinals created by Pius VII, Oppizani and Riario Sforza and 7 by Leo XII. The 51 remaining were appointed by the present pope. Monsignor Tardini, the oldest cardinal, is 85 years of age, and the youngest, Monsignor Schwartzenberg, 35. At the close of 1843 Rome possessed a population of one hundred and seventy thousand seven hundred and one inhabitants, exclusive of the Israelites.

ENGLAND.—The following passages from papers of the Anglican church, are an evidence of its religious tendencies.

I. *The Restoration of Crosses.*—We do confidently look for the general restoration of both churchyard and village crosses. The cross is the true protection of Christians—they are never so safe as under it. The graves in a churchyard and the cottages in a village cluster around it in security.—*Ecclesiologist, No.* 34.

II. *Revival of Convents.*—I am very glad to perceive, from your paper of the 1st inst., that "A Beneficed Clergyman" has received such cheering and gratifying evidences of a strong and decided feeling prevailing in the church in favor of conventual establishments, and that he is of opinion there will be no lack of persons willing and desirous of enrolling themselves as members.

With regard to the service of the church, I look upon monasteries as one great means of restoring daily service and weekly communion amongst us; and of performing them at such early hours as to be of great service to the laboring classes and devout persons of all ranks. The former might attend the morning prayers before they went to their work, and the latter would be enabled to receive the com munion fasting, which, from our late hours, they ar almost entirely precluded from doing.—*Englis Churchman, Sept.* 5.

III. *Church Restoration.*—Some very gratifyin restorations have been proceeding in the chancel c the church of St. Nicholas, Pepper, Harrow, Sur rey, under the direction of Mr. A. W. Pugin (papist). A coating of Roman cement was improved and the old rubble walls restored with quoins an dressings. The tracery of the south window ha been renewed, and the brick-work which sur rounded the east window replaced by stone. Tw large pews were destroyed in the chancel, and oak seats and desks, placed stall-wise, substituted. Th *sedilia* and *piscina* are renewed, the floor pave with encaustic tiles, and the east wall enriche with a decorated *reredos*, consisting of five canopie compartments, of which the middle contains a cross supported by two angels, and the other four have cherubim on wheels.

Restorations of a most gratifying description have lately been completed in the church of All Saints, Monksilver, Somerset.—*Ecclesiologist, No.* 34.

IV. *Preference for Rome.*—We recently observed that these Tractarian journals "could hardly blame" those clergymen who had left our own communion for that of Rome. But there are others whom they find no difficulty in blaming, or in vehemently and bitterly condemning—namely, those who have recently left Rome for the church of England.

Surely there cannot remain a doubt on the mind of any impartial person, that the writers of the above various passages, all occurring within a few pages, and all published in a single week, are substantially papists. But then the question returns, with ever increasing force—how long are these men to be allowed to wear the mask of members of the church of England?—*Record.*

Another conversion from Puseyism.—Mr. George Tickell, a member of the university of Oxford, and late fellow of University college, a Puseyite, after a stay, as we understand, of some weeks in Belgium, where he had the full opportunity of seeing what Catholicity really is, has left Puseyism, and has been received into the Catholic church. This happy event took place at Bruges on Monday the 7th. We leave the fact to speak for itself.—*Tablet.*

Liverpool.—The progress of Catholicity in this town must be as satisfactory as its most zealous

ends could wish. It is not long since a new apel and schools were opened in a temporary ilding in Blundell street. The splendid new urch of St. Mary's is now in rapid progress, and hool-rooms in connection therewith have been rchased in the neighborhood. The new building the female Catholic orphans is all but completed, d now it is gratifying to find that "All Saints' urch," situated in Grosvenor street, has been rchased for £3,000, and will speedily be conrted into a Catholic church. It is somewhat ngular that for some time the pulpit of this place worship has been occupied by ministers of the ate religion, noted for their hatred of Catholicity, d who have poured forth their invectives against e church of Rome, and all who profess its relion. In fact, if our memory fails not, this was the st church in which a series of "No Popery" lecres was delivered in this town by that party who ve been significantly called "The Irish Brigade." he new Catholic church will be solemnly dediated by the bishop of Lancashire on All Saints' y, the 1st of November next. The Rev. John mes Murphy, who has lately been preaching a mber of charity sermons in the town and neighood, will be appointed to the care of the church d congregation.—*Tablet.*

British Archæological Society.—This learned body now at Canterbury. It is equally under the paonage of the Most Rev. Dr. Howley and the Rt. ev. Dr. Wiseman, the archbishop of Canterbury, d the bishop of Melipotamus. The ecclesiastical d other antiquities of the city of St. Austin have fforded a rich treat to the members. A paper of onsiderable interest was read by the Rev. Dr. Sprey n some fine fresco paintings, found in the recent eparations of Lenham church, which had been rmerly concealed by whitewash. One painting epresented the queen of heaven holding in her and a pair of scales, in one of which an unfortuate sinner, who was in the attitude of supplication, as placed. There was the representation of three ends, trying by pulling down the scale to secure eir victim. The scales were held by an angel, ho was evidently employed in an official capacity, nd the sinner had in his hand a consecrated wafer. he moral which this conveyed was the efficacy of rayer, and in this way it was in early times that ivine truths were allegorically represented and onveyed. The assertion that at this period the criptures were withheld from the people, was one ore easily said than proved. The fact was, that efore the invention of printing they were a sealed ook—the price of a Testament in the time of Wycliffe being 2*l.* 16*s.* 8*d.*, or 30*l.* of our present oney. It was not, therefore, fairly to be charged pon the clergy that they kept the Scriptures from he people. The fresco was an instance of the good intentions of the age, and it was one means of communicating knowledge common in the mediœval periods. When we saw, too, their extensive knowledge in chemistry and practical sciences, they were entitled to respect, and the name of Friar Bacon alone should rescue the middle ages from these imputations. The dean of Hereford stated his opinion that the painting of churches commenced at a very early period, and that in Hereford cathedral there were some executed about the time of Athelstan. A paper was next read by the Rev. Mr. Hartshorn on ecclesiastical embroidery in the time of Edward I, some very interesting specimens of which were exhibited. At the Reformation these were all carefully destroyed—three hundred vestments at Peterborough cathedral sharing this fate. The art was most peculiar to England, as very few were found in Roman Catholic countries, and there were very few churches in England where they still remained. He recommended the revival of a very interesting and elegant branch of art, more suitable to female industry and ingenuity than many of the present modes of employment for the needle, and this might tend to their restoration in the Anglican church. Mr. Woolaston described some interesting fresco paintings in the Saxon church of West Wickham, in Kent, now in the course of destruction in order to erect a mural monument. Mr. Lower read a description of the Pelham badge, belonging to the family, and Mr. Stapleton a long historical account of William d'Arcy; and a resolution having been passed recommending that immediate steps should be taken for the preservation of Wickham church, the business of the section terminated.

Protestant Missions.—The *Morning Chronicle*, 8th May, touching on the failure of the Protestant missions to the aborigines, says:—"Is it not strange that rulers of nations will not read history! Why will they shut their eyes and their ears to facts! All the world knows the wonders wrought by Catholic missionaries, especially the Jesuits, in India, Tonquin, Japan, China, and (which is best known) Paraguay, in converting and civilizing the aboriginal people. All the world knows that, notwithstanding the high-colored description of the well-meaning, but too zealous De Las Casas, as to Spanish cruelties in South America, which no doubt might amongst colonists in that age, so far removed from royal control, have been partly true—all the world, we say, knows, notwithstanding Las Casas' book, that the Spaniards did not destroy the aborigines: but, on the contrary, that their missionaries labored with indefatigable and successful zeal in converting them; and that they are, *de facto*, now living in the vicinity of and among the Spaniards in thousands—millions, in Buenos Ayres, Banda Oriental, Los Charcas, Bolivia, Peru, Grenada, Eguador, Caraccas, Mexico and Manilla; in short,

wheresoever Spanish colonization is found, there also are found the aboriginal race, Christianized, civilized, taught all the social duties, and practising them. Can this be said of any portion of the globe where British colonization has reached? Have not, on the contrary, every race of aborigines melted from before them? Look at the many—the great—the numerous nations of aborigines of North America—where are they? Perished as though they had never been! And will not God see and require their blood at the hands of their destroyers?"

IRELAND.—*Triumph of O'Connell.*—The Repeal question has employed many pens in comments on the extraordinary struggle with which it is connected in long persecuted Ireland. Every civilized nation has been startled by the peaceful and triumphant policy of the greatest living man, the eloquent, patriotic, and invincible O'Connell. He found a nation trodden down by the worst tyranny that history records; he saw his Catholic countrymen, whose fathers had been hunted like wolves, excluded from every place of honor, and branded with disgrace by an atrocious legislature; he saw them faithful to their conscientious views of justice in spite of legalized bribery; their education was a crime—their religion was a crime—their claims were despised—their properties plundered; whatever a fiendish spirit could suggest to add to the cruelty of persecution, was invoked to stifle, if possible, the life of the bodies and souls of that brave and magnanimous people. This was the condition of Ireland when O'Connell commenced his mighty struggle. Year after year, step by step, abused, insulted, threatened, his life in danger, his motives slandered, with a vicious aristocracy, and the power of a mighty empire in opposition to his plans, yet by the favor of heaven he triumphed over all, and forced, by the moral power which he wielded, the act of Emancipation from the British Parliament.

This, however, was only the commencement; the first instalment of liberty. It taught the people, what they appeared to be unconscious of, that they had power which properly directed, no combination of tyrants could resist. They placed themselves at the disposal of the man whom God had raised up for their deliverance. But their enemies, maddened by the anticipation of being compelled to relinquish their hideous domination, began to devise new and stringent laws. The native of Ireland, who dared to love his native land, was subjected to every kind of oppression. Estates were depopulated, and tenants, old and young, thrown out to die of starvation on the public roads. When petitions for redress were presented to parliament, they were treated with the most bitter contumely. To such an extent had the arrogance of the Saxon rulers reached, that the very mention of Ireland was hooted, and adding heartless humor to the persecution, they called their loaded cannons—"j tice for Ireland." The parliament devised a p for imprisoning the whole nation. The arms w branded, and the poor were refused the privile of having weapons for defence. O'Connell, affli ed by this scandalous oppression, called the peo together to petition against these horrid lav They assembled by hundreds of thousands, sober—all peaceful—their motto was to commit crime—not a leaf was taken from a tree—not flower was plucked without the owner's permi sion—they proclaimed love for all of every cree and yet their leaders were charged with a cons racy—the constitution was trampled on, and by t aid of partisan and iniquitous judges—the perjur of a recorder, and a packed jury, these patriots we consigned to a prison, and fined a large amount money, more than they were able to pay witho the assistance of their countrymen. Then the cr of triumph arose from the enemies of human right The British tory was in ecstacy, and the bigot every land—even the shallow editor of some sill newspaper—all united in the shout which expresse their gratification at the destruction of human rights The government was in haste to carry the sentenc into effect; they had not the decency to await th decision of the last court of appeal; and Sir Jame Graham, the titled thief of the post office, denounce the traversers as "convicted conspirators." Ire land appeared to be completely humbled, her friend were cast down, and "hope for a season bade the world farewell." Lyndhurst and the renegade Brougham exchanged congratulations with thei tory brethren, and toasts were given by drunken lords—"to the memory of Daniel O'Connell." The unholy priests of Baal had triumphed, and Daniel was in the lion's den, but the hand of the Most High was with him, and that hand has saved him and restored him to his countrymen, brighter than ever in his renown, and, if possible, more endeared to their affections. The comparison will be soon complete, and his persecutors will be made to feel that vengeance to which they exposed the innocent.

Thus circumvented by the schemes of the government, and cut off from all communication with the people, O'Connell had but one resource, but that was the best of all, because it was beyond the control of his enemies. It was God—the Supreme Being whose will is never recognized by a British ministry. He commenced a Novena, or nine days' prayer, to invoke the intercession of the mother of God, and remembering the effect which the prayers of the church had produced when Espartero, in the midst of his pride, was suddenly overwhelmed with confusion, he invited all to unite with him in his devotions. With that feeling of piety which is ever allied with and helps to form true greatness of soul,

onnell refused to have the excrcises of the No-
ı performed in his private oratory, but with
Christian humility went down amongst the
victs of the penitentiary to the prison chapel.
Ireland was invited to participate in this appeal
eaven. From seven millions of hearts—hearts
d by persecution—a burst of almost passionate
plication went up to heaven. All the religious
ers, thousands in England, Belgium, Germany,
Italy, united in that cry to heaven for justice.
he meantime the English judges had given their
nion in the house of lords, an opinion as unjust
acts could make it. Sir Robert Peel was hesi-
ng whether to extend the royal clemency to the
soners, or keep them incarcerated for the full
n of the sentence. No one suspected that there
s hope for them, although all acknowledged that
y had not a fair trial. When the lords met to
ermine respecting the writ of error, Lyndhurst
l Brougham argued against it, but they could not
iceal the extraordinary rancor which appeared,
spite of them, to govern their judgments. Then
rd Denman, chief justice of the queen's bench,
l the best lawyer of England, rose to give his
inion, and began his judgment in these memora-
words—"*If such practices as have taken place
the present instance in Ireland shall continue, the
al by jury will become a mockery, a delusion, and
mare.*" Lords Cottenham and Campbell agreed
th the chief justice, and thus the majority of the
w lords, who constitute the court of appeal, was
favor of justice. The voice of Lyndhurst, when
announced the decision, grew tremulous with
notion; Brougham was almost convulsed with
ge, and Lord Wharncliffe had to entreat the lay
rds, as they are called, not to interfere in the de-
sion, as, contrary to all usage and decency, they
peared disposed to do, so enraged are they against
eland and her leader and toleration. The result
tonished Great Britain. "Few events," says
Vilmer and Smith's European Times, "have
used greater excitement; upon the people, whose
ader Mr. O'Connell is, the effect has been as-
unding."—*Cath. Telegraph.*

France.—On the 16th instant four priests from
ie seminary of foreign missions left Paris for Bor-
eaux, to embark for Pondicherry. The Institut
Historique has received a report from M. O. Leroy,
n the monument which the city of Lyons proposes
erect to Gerson, who, according to the preceding
esearches of M. Leroy, composed the "Imitation
f Christ" in the house of the Celestines at Lyons,
nd not in Germany, as was thought by some.—
Univers.

Spain.—*Visit to the Monastery of the Escorial.* We
ave extracted the following interesting description
rom the *Noticioso de ambos mundos*, a Spanish jour-
al, published at New York.

"The traveller finds nothing more tedious than the time which elapses between his arrival in a place and the gratification of the curiosity which has led him to it. I hastened therefore, on reaching the Escorial, to visit its celebrated monastery. I repaired to the spot, in the company of a respectable gentleman, whose extreme politeness is gratefully remembered, and the first object that excited my admiration, was the imposing appearance of that majestic pile of buildings, forming a rectangular parallelogram more than three thousand feet in circumference. Its well proportioned height, the sombre granite material of its construction, the blue stone and sheet-lead distributed over the roof, the severe style of the architecture, which is principally of the Doric order, and, lastly, the solemn design of this resting-place for human greatness, awakened in my soul feelings the most profound and lasting, and which became still more lively, as I penetrated into the interior of the edifice, and beheld around me all that is most beautiful and perfect in art.

"Having traversed the court and made our way along various corridors, we came at length to the foot of the principal stairway. Here all was astonishment. We gazed in wonder at the massive work before us, while our feet scarcely ventured to tread upon the ponderous steps, which consisted each of an immense stone of colossal dimensions. And how sublime the association of objects that now presented themselves to view! What frescos could surpass those in which the immortal Jordan has depicted St. Lorenzo, the battle of San Quintin, Philip II, and the two celebrated architects presenting to him the plan of the work! Coloring and outline, truth and fancy, design and execution seem every where to be rivalling each other. Nothing could have been better adapted to the spot than the subject of these paintings; they are almost speaking narrators of the facts connected with this splendid monument. The representation of St. Lorenzo shows plainly who is the patron saint of the establishment; there is also the battle of San Quintin gained by the Spanish king, in 1557; on another side is depicted the occasion on which Philip II offered his vow, in reference to future victory; then appear the two distinguished architects of the building, John Baptist of Toledo, and John de Herrera. As we mounted the spacious stairway we were casting our eyes on the magnificent objects around, and giving free scope to the feelings of enthusiastic admiration that arose within us, when I was suddenly shocked at the appearance of some of the frescos, which exhibited marks of decay and injury. How deplorable it is! said I; time which spares nothing human in its ravaging career, has at length reached this venerated spot, and stamped his withering touch upon this beauteous scene, which should have endured as long as a solitary stone of the im-

mense pile was remaining. But the friend, who acted as my *cicerone*, soon recalled me from this sad reflection, by stating that I was under a mistake; that the apparent decay which I had judged to be the effect of time and negligence, was the work of the artist, and a freak of talent so perfectly carried out as to form the most wonderful part of the whole picture. What seemed to me an imperfection, was in fact the summit of perfection, and an instance of that lofty flight which the genius of man will sometimes attempt, in order to scan the immensity of his powers and desires.

"From the extensive galleries and the splendid paintings which adorned them, we turned our attention to the rich and elegant contents of the library. This we soon discovered to be a well-merited and worthy homage paid to genius and to letters. There do we see, collected on shelves of the most costly manufacture, upwards of twenty thousand volumes, transmitting the sublime thoughts and brilliant conceptions of the great men of every age, of every nation, and of every profession. The age of Plato and that of Krause, Greece and France, Arabia and Germany, speculative systems and incontrovertible axioms, the truths of the gospel and the errors of heresy, all are congregated in one apartment and under the same roof.

"The frescos which surmount the suite of shelves were principally executed by the celebrated Bartholomew de Carducho, and are not of inferior merit to those which we have already noticed from the pencil of Jordan. Philosophy, the fruitful parent of all knowledge, is represented and occupies a prominent position. On either side are seen the emblems of agriculture, astronomy, arithmetic, medicine, ethics, eloquence, and other sciences, the whole presided over by theology or the knowledge of God, as if to teach us that all human acquirements should be directed to one great end, to the praise and worship of him who is the essential fountain-head of wisdom and the sole dispenser of talent.

"Among the numerous volumes which excited our curiosity, was a copy of the Alcoran, most beautifully written in the peculiar characters which are used by the followers of Mahomet. Equally interesting and curious was the Breviary which was formerly used by Isabella the Catholic, that illustrious princess who disposed of her rings and jewels in order to fit out a squadron for the immortal Columbus, by whose subsequent discoveries the Spanish crown was adorned with its most brilliant ornament.

"On the second day we passed through the western portion of the edifice, the beautiful portico of which introduced us to the spacious court of the 'kings;' so called from the frontispiece of the church, which exhibits colossal representations of David, Solomon, Ezechias, Josias, Josaphat ar Manasses, the work of the same distinguishe sculptor already mentioned, John Baptist Monegr This court is two hundred and fifty feet in lengt and one hundred and thirty-nine in width, and ha three entrances to the church. The middle one opened only on two occasions; to admit the ma who enters as a king, and to receive the king whe he enters as man.

"Having proceeded through one of the sid doors, the temple of temples, the temple of the A mighty broke upon our view. Here we were struc with the grandeur and majesty which displaye themselves, and were overpowered by feeling which imagination can scarcely realize, and whic the heart only can comprehend. The dimension of this splendid temple are three hundred an twenty feet by two hundred and fifty, including th lower choir and the two lateral chapels. Th altar is made of ——— and bronze; the wall are of the best blue stone, and the style of th building Doric. The pavement is formed by th tasteful arrangement of slabs of white and gre marble.

"From the contemplation of the main body c the church, whose solemn stillness is never inter rupted save when the minister of God approache the altar of sacrifice, or the humble Christian strike his breast in token of his heart-felt repentance, w turned to the examination of the sanctuary, an perhaps the most that could be said, to convey a idea of the admiration which it excited, would b to pronounce it worthy of the magnificent templ of which it forms a part. The paintings on th ceiling are surpassingly fine. There you see th heavenly Father crowning the spotless mother o his Son with eternal glory; and in the grouping around you behold the hermit clad in his wild apparel, the monk emaciated by self-denial, the martyr with the palm of victory in his hand, the confessor girdled with the bond of faith, the virgin decked with lilies of the purest white, the warrior with the laurel wreath; a panorama that exhibits the highest perfection of art. The organ also, and the chanter's stand, which, although weighing seven thousand five hundred pounds, may be turned by the touch of a finger; the sacred books which are written on parchment; the graceful chandelier; and, above all, the seven rows of seats for the clergy, constructed of different and the choicest kinds of wood, are objects of the richest description and of most exquisite taste.

"In the nave of the church, on the epistle side, is a door leading to the pantheon or the royal cemetery. Its dazzling richness and melancholy object form a contrast, like a splendid carpet embroidered with gold but rent in the middle; like the purest chrystal which reflects only shadows; like the eagle

ring aloft to the highest cliffs while pierced to heart by the hunter's arrow.

'The form is an octagon, thirty-six feet in diam-r, and fifty-eight high, entirely covered, as well the flight of steps which lead down to it, with per and highly polished marble, ornamented with nze, and built in the composite style. Its situa-n is connected with a mystery. Placed beneath great altar, it seems to bring heaven and earth ore us, contrasting the magnificent and eternal endor of the former with the feeble and transitory ry of the latter; and exhibiting the power of man, om a single stone encloses, and the hopes of man sting from his confinement, going forth from the ib, and winging his flight to heaven, the only end his creation and of his future existence. In the agonal space opposite the entrance, rises the al-which consists of two fluted columns composed alternate green and white stone, and backed by asters. In the frontispiece is the inscription:

Resurrectio nostra.

'On a large piece of porphyry between the two umns is a large cross made of black marble, and ring a precious crucifix of gilded bronze, the posed handiwork of the sculptor Pedro Tasca. e bronze chandelier, suspended from the rosette the middle of the building, is a specimen of ad-rable workmanship, the production of Virgilis nelli.

'On both sides of the altar, arranged four by four, l separated by Corinthian pilasters, are placed sepulchres containing the mortal remains of the gs and queens of Spain who died leaving issue. e left side is occupied by the queens, beginning h the Empress Doña Isabella, and ending with ña Maria Louisa de Bourbon,—the right hand is otted to the kings.

'Charles I, the conqueror of Pavia and Milan, o, desirous of conquest, and having no enemy, ned a victory over himself, exchanging the pur-for the cowl of Yuste, occupies the first sarco-agus. Philip II, whose ambition was not satis-l with the crown of two worlds, a prince in whom re blended a hard heart and a soul sensible to y, now lies by the side of his royal father. There repose the stiffened remains of Philip III, Philip , and Charles II. Charles III, the father of his ple, the just prince, ever surrounded with the sest counsellors, here occupies a sepulchre, his nains, still warm with the tears shed at his death, art, science, and the Spanish nation. His son, proverbially kind-hearted Charles IV, is next order. In the midst of his ancestors lies Ferdi-nd VII, at whose name all Spain arises, and, for space of six years, beholds her horizon stained h blood; the colossus of Europe set at defiance, laurels snatched from the imperial eagle, and d to the mane of the majestic lion. By the side of this tomb is one, at the sight of which we experience the grief known only to the affectionate child, when he thinks of the death of a fond parent. We allude to the sepulchre destined to contain, at some future day, the remains of the amiable and the angelic Queen Doña Isabella II. Notwithstanding her beauty and tender age, that sepulchre is already open to receive, when Providence shall so ordain, the lifeless body of one in whom now centres the hope of a thousand hearts, of one who is the pride of her nation. At the terrible idea, which our faith teaches us to be unquestionably true, we turned towards the crucifix, and exclaimed: "Lord, if in this abode, the authentic monument of man's misery and nothingness, the prayers of the humblest of mortals may reach thy throne, arrest not the career of this rising luminary now on its way to the zenith, filling with glorious effulgence the horizon of Spain: protect this delicate rose, destined to purify the mephitic atmosphere of passion and party, too long inhaled by this nation. Arrest not the flight of this innocent dove, under whose wings all good Spaniards now find a shelter. Let her setting be in splendor, after a glorious culmination, enlivening, in her course, the future prospects, and promoting the happiness of all under her sway. Then, since die she must, let the stern decree be accomplished; but, O Lord, let her bring with her to this tomb destined for her reception, the admiration of all Europe, the grief of her subjects, the veneration of posterity, the eulogy of history, and the mercy of heaven."

On the 7th instant, the eve of the nativity of the Blessed Virgin, the ceremony of the translation of the image of our lady of Monserrat to its ancient and celebrated sanctuary, whence it had been removed several years ago to Barcelona, took place with great pomp, and to the great joy of the faithful. The sanctuary, which is one of the most venerated and frequented in Spain, had been closed up to the present day.

The provincial deputation of Oviedo has addressed the government for permission to re-establish the ancient chapter, and to preserve the celebrated sanctuary, founded eleven centuries ago, is one of the most ancient and interesting historical monuments of Spain, having been erected in memory of the first battle fought on that very spot in 711 against the Moors by a handful of Spaniards under Don Pelagio. All political parties in Spain join in a demand so national and so just.

Queen Christina, who is believed to be bent on the restoration of some of the religious orders, has herself become a member of the sisterhoods of the nuns of Juan de Alarcon and of Calatrava, so that she could now enter any of the convents belonging to those orders, should she deem it fit to take such a step.—*Chronicle.*

SWITZERLAND.—There was great commotion in Geneva on the day of the "federal fast," in consequence of a certain number of houses having been found in the morning marked with red crosses, which, it was rumored, were signs placed there by the Catholics to mark out the houses as scenes for murder or pillage! It was soon, however, discovered that those marks were only placed for the purpose of indicating the houses into which gas fittings were to be introduced. How often does it happen, exclaims the *Ami de la Religion*, that the calumnies against Catholics have no better foundation!

It would appear that the example of M. Hurter, the chief minister of Schaffhausen, who lately embraced the Catholic faith, will soon be followed by many members of his ancient flock.

RHENISH PRUSSIA.—*Exposition of the Sacred Robe, at Treves.*—The ancient Roman city of Trèves, the city of martyrs by pre-eminence, contains by the gift of St. Helena, the robe worn by our divine Redeemer on his way to Calvary, and for which the soldiers cast lots. In 1810 this relic was visited by 250,000 pilgrims; and it has recently been again exposed to the veneration of the faithful, at the instance of Mgr. Arnoldi, the new and holy bishop of Trèves. As in 1810, thousands of faithful Christians have flocked from all parts to venerate this sacred relic; they have approached it with order and recollection, with an earnestness and a piety unknown since the middle ages; as if to protest against the coldness of modern philosophy, which has declared that Catholicism is in the agony of death, and will soon cease to exist. All that can be said of that consoling and imposing spectacle, must fall immeasurably short of the reality. The pilgrims increased in numbers daily, and it is estimated that not fewer than two millions of persons have visited the holy robe on the late occasion. Be it remembered, however, that this ceremonial involves no question of duty imposed by the laws of God, or of his church, but is only a simple expression of piety, the belief in the authenticity of the relic being no article of faith. Trèves contains a population of about 15,000 souls; 30,000 strangers arrived there daily, and yet neither disorder nor inconvenience resulted from it. No Prussian troops, no municipal guard were required to preserve the public tranquillity: it was maintained solely by three or four persons chosen daily in rotation from among the citizens themselves. And why is this? Because, unlike revolutionary France, its ancient institutions are respected, and their moral influence is still felt and acknowledged. . . . Three hundred prisoners, having expressed a desire to visit the relic, were permitted to do so, attended by their jailers. Their deportment was most respectful, and discovered evident signs of repentance. Religion alone possesses the secret of touching heart: it excludes none from its solemnities, proffers its consolations to all mankind.—*Univ from the Gazette de Mentz.*

The enthusiasm of the pilgrims visiting the re of the sacred robe at Trèves is described as equ ling in fervor and extent any thing in the mid ages; at the same time, says the *Gazette de Men* that it is enlightened by centuries of controver and of struggles from which religious truth h come forth triumphant. The people go in bod of many thousands, "dragging," as it is express "their priests with them," and have already go from all the surrounding diocesses of Germany, a from many beyond the Rhine. A procession of fi thousand pilgrims from Limbourg halted at Co lentz on the evening of the 19th instant, on th way to Trèves. The coadjutor bishop of Cologn walking at the head of his clergy and of an im mense procession, was also on his way to Trève and processions were expected there from Wert burg and Amsterdam. The Protestants, who in th beginning looked with discontent on that magni cent Catholic solemnity, are now drawing ther selves into a feeling of respect for the holy rob which was far from being anticipated. Several them have gone piously to visit the relic, and touch it with various precious objects. Among th rest, the functionaries of the regency of Trèves, ar the superior president of the circle of Coblentz, wi all the family of the latter, although Protestant have gone to kneel before the holy relic; and th Catholic pilgrims coming from distant places ar now hospitably received by the Protestants residin on the way.—*L'Ami de la Religion.*

From a Correspondent.—You have, of course heard of the wonderful doings at Trèves during th exposition of the holy tunick (la sainte tunique) The veneration shown to this most holy relic is thing prodigious in the days in which we live The thousands and thousands of people whic daily throng the cathedral from all parts of Ger many, including, I am told, both Protestants an even Jews, are incalculable, being estimated a thirty thousand daily. The niece of Mgr. Droste the celebrated archbishop of Cologne, who was par alysed in all her members, was carried into the pre sence of the relic, and instantaneously healed. I had the fact from a German physician of very high standing who was present, and who is moreover a *Protestant.* A wonderful revolution appears to have been operated in his mind, for he writes to a friend of mine—"I cannot explain to you the ineffable consolation which I felt at the sight of the holy relic; and, my friend, there is but one *real joy*—that of being with Jesus!" The venerable bishop of Trèves told another friend of mine that ever since the relic has been exposed, he has been in a sort of

ivrement, impossible à expliquer." The person o related this latter circumstance to me is a Ger- n of high rank, a convert. He is certainly rather ighflyer, but he maintains that, the moment you er Trèves, you feel that you are in an extraordi- y atmosphere. Be that as it may, Almighty God onstantly glorifying his holy spouse, the church.

Russia.—The religious complications daily as- ne a graver character in Russia as well as in Po- d. The Lithuanian provinces which, in 1839, untarily joined the dominant church, as it was tended, separate from it at present, both priests l people, and return to the Roman Catholic urch, protesting againt the artifices by which they l so long been circumvented. Those who know importance attributed by the emperor to the cess and support of this grand apostacy, may m an idea of the cruelty of the repressive mea- es that he has just adopted against the "insur- tion" of the consciences of his subjects. The ests are seized and shut up in Russian monaste- s; and the inhabitants of the recalcitrating vil- es are dispersed and transported to other pro- ces, to be mixed up with the Greco-Russian pulation.—*Univers.*

Hungary.—*Prague.*—The story which appeared ne time ago in the *Tablet*, copied from the ench papers, of two United Greek bishops in ngary having, through the intrigues of Russia, ssed over to the schism, is not true. The hatred of ssia is as strong in this country as it is in Poland elf. Whatever feeling schismatical Greeks may retly entertain towards Russia, public opinion too decidedly hostile for them to express their timents openly. Greek schismatics become tholics—these latter never go over to the schism. *Tablet.*

Bengal.—*Conversions.*—A few days ago a Hin- o young woman, after having been duly instructed, s baptized by the Rev. Mr. Veralli. A young st Indian in the Bengal vicariate was baptized on e 6th. Two young men, Hindoos, who received tolerably good education, applied during last eek to one of the Catholic clergy to be instructed the true faith. At Comila, Rev. Mr. Zubibarn ptized a Mussulman girl Mr. Lecolier, and adame Delauney standing sponsors. At the same ace a native, aged thirty years, applied for in- ruction in order to be prepared for baptism.—*engal Catholic Herald.*

New Mission.—We learn from a letter which the chbishop vicar apostolic has just received from e Rt. Rev. Dr. Borghi, from Rome, that a new ission is to be opened at Lahore and on the Hi- alaya mountains, and that a vicar-apostolic will be pointed for the mission of Patna and Nepaul.—*Ibid.*

Chittagong Mission.—A letter has just been re- eived from Rev. Father Barbè, in which he gives a very cheerful account of the state of religion in Chittagong. It is with great joy that we mention that during the last Lent one hundred and seventy-three persons approached the holy sacrament of penance, and one hundred and seventeen the holy communion. He likewise baptized by the waters of regeneration one Mussulman, one Mug woman, and had four persons under instructions, preparing to embrace the holy Catholic faith. We have authority to state that a highly distinguished officer of the company's service has, after much examination, declared to a brother officer, a convert, his firm conviction of the truth of all the doctrines of the Catholic church. We are enabled to state that the lady of a captain in the same service has been converted to the Catholic faith chiefly by the agency of another lady, who was once her ward, but who since her marriage embraced the Catholic religion, her husband remaining still a Protestant. The guardian (a convert) of a Protestant child has placed the child in the Bengal Catholic orphanage for education. The Rev. Mr. Boulogne, Chandernagore, has six native adult heathens and four Protestants under instruction preparatory to their being admitted to the sacrament of baptism. A German Lutheran minister, Mr. Müller, has lately been reconciled to the Catholic communion in London, and has resolved to join the Society of Jesus. Upwards of one hundred natives in the vicinity of Cowcolly, where the chapel and schools are about to be erected, have expressed their desire to attend the instructions of the Catholic clergymen in care of *the new mission.*

The Bengal Mission.—From a letter from Noakolly we learn that the Rev. Mr. Zubibarn, at a place called Mordepore, heard the confession of three women who had not seen a priest for forty years. In the same place that truly apostolic priest baptized two adults, and at Seebpore eight Mussulmen. In February and March last he baptized twenty-four Protestant Mussulmen and heathens in Backergunge. At Noakolly the reverend gentleman has bought land for the erection of a priest's house, a church, and a school. At Calcutta, in the last week, a Protestant lady and her child were received into the Catholic church. The husband assisted at the solemn ceremony, and gave hopes that he would soon follow the good example of his wife. A very promising youth, not baptized as yet, belonging to one of the villages in which the Rev. Mr. Veralli lately baptized three persons, has entered St. Joseph's orphanage, in order to be prepared for baptism. Within the last week, in the Bengal vicariate, a Protestant lady, the wife of a Catholic gentleman, was received into the Catholic communion and baptized conditionally. The widow of a sergeant of her majesty's 44th regiment was also admitted during the last week into the Catholic

communion and baptized conditionally. A Caffre woman is now under instruction, and will soon be prepared for baptism. A few weeks ago a young woman of the Lutheran persuasion, when on her death-bed, was, at her earnest desire, reconciled to the Catholic church, and received very edifyingly the last sacraments.

THE CATHOLIC CHURCH.—A German paper states that a new creation of cardinals is expected, and that amongst them will be the archbishop of Cologne.

There are now throughout the world, 147 Catholic archbishops, 584 bishops, 71 vicars apostolical, 9 prefects, 3 apostolicals, and 3,267 missionaries. The number of faithful may amount to 200,000,000. In the course of the present century (from 1800 to 1842) 40 new episcopal sees have been created.—*Tablet.*

PROPAGATION OF THE FAITH.—The receipts of this association for the year 1843 amounted to nearly $700,000. About $150,000 have been distributed among the missions of the United States. Europe has received upwards of $105,000; Asia nearly $200,000; Africa, about $53,000; North and South America, not including the United States, upwards of $50,000; and Oceanica nearly $100,000. The "Annals," a bi-monthly publication, containing letters received from the missionaries in different parts of the world, are issued to the number of 162,800 copies; of which 86,000 are in French, 23,000 in German, 14,000 in English, 2,000 in Spanish, 4,500 in Flemish, 31,000 in Italian, 1,200 in Portuguese, and 1,100 in Dutch.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Mr. Editor:* It is with pleasure I inform you that we were recently favored with an episcopal visitation. According to appointment, the Most Rev. Archbishop Eccleston, on Sunday, October 13th, administered confirmation in Cumberland to forty-six persons—of whom four were converts to the faith. On that solemn occasion high mass was sung by Rev. L. Obermyer, pastor of the congregation, and, previous to giving confirmation, the Most Rev. Archbishop, from the platform of the altar, delivered an eloquent and impressive sermon. The present spacious church was filled to overflowing, mainly with Catholics, but still with many Protestants—yet all this large concourse of people evinced the deepest interest in the archbishop's discourse. For an hour long he enlisted their attention to powerful arguments in behalf of the usual ceremonies in the divine worship, showing their sacred origin, tracing them through the whole of the history of God's intercourse with man, and clearly proving that even nature has implanted in the human breast a conviction of their utility, and a desire for their employment, as is manifested in various relations of life—by which is seen that in this matter the voice of nature, uni fluenced and unfettered, harmonizes with the rev lations of God. He also made a lucid exposition the divine institution, the ancient and continu use, the effects, and the ceremonies of some of t sacraments, particularly that of confirmation, whi he was about administering. This brief notic however, can convey no adequate idea of the co pass and completeness of the address. In this di course, replete with learning and logic, the mo reverend speaker convinced the understanding a swayed the heart, whilst his elegance of langua and grace of gesture delighted the audience. happy and lasting impression was made, and the d sire produced of soon again enjoying such anoth favor. LEO.

New Church.—On Tuesday, the 22d inst. the co ner stone of a new Catholic church, near Elkridg Landing, was laid, under the invocation of S Augustine. The Most Rev. Archbishop not bein able to attend, the Rev. B. S. Piot, of Ellicott Mills, conducted the ceremony in a most interestin and impressive manner. His dignified and able ex position of the ceremonies of the church on suc occasions, and his remarks in allusion to its patro saint, elicited the deepest attention of a highly re spectable assemblage. His zealous appeal for th spiritual welfare of the congregation, was onl equalled by his beautiful eulogy of their efforts an the fervent aspiration which he expressed for th success of the undertaking.

Confirmation.—On the first Sunday of October the Most Rev. Archbishop administered the sacra ment of confirmation at Alexandria, D. C., to eighty two persons. The candidates had been prepare for the solemn occasion by the exercises of a spirit ual retreat, which had been conducted during th four days previous for the benefit of the congrega tion, which is under the charge of the Rev. B. A Young, S. J.

DIOCESS OF CHARLESTON.—*From our Correspondent.*—Charleston is frequently called "the ancien city," a cognomen which we fully award to it. The numerous "good old mansions" which stud it in every direction, seem fully to entitle it to tha name—their time-worn steps and heavy appearance—the old fashioned window-stools and carved ornaments told too plainly that they were not buil in these days of imitation architecture, but that they are works of a time when solidity and honesty went hand in hand with style *in the new world.*

The public institutions, which are numerous, establish also the character of the Charlestonians for liberality, and that becoming pride for which they are so remarkably distinguished. The first establishment which claimed our attention was the Cathedral of St. Finbar: associated as it is with the

ne of the lamented England, it could not fail to sess an interest to the Catholic, on his first it to that city, more attractive than mere idle riosity, and, although we found it only a simple, in, wooden building, that connection gave to it charm which all the ornament of architecture uld fail in bestowing upon it. It was in the ernoon when we went there—we found a few rsons engaged in acts of devotion; amongst whom re two or three colored persons, whose evident ety was a touching eulogy upon the zeal of this ly man in promoting the spiritual welfare of his lored congregation. When we reflected upon e devoted attention which he paid to these poor eatures, and the parental solicitude which he felt r them, we could not help fancying that they had w come, in the fulness of their gratitude, to visit s tomb, and there, before that altar on which he d so often ministered for their salvation, to offer their humble prayers for the heavenly happiness his departed soul. It was under this humble of that "the great light of the American hierchy" shone in its greatest brilliancy, dispelling e clouds of prejudice that so long opposed the ogress of Catholicity. It was here he was known d addressed by the endearing name of "father," d it was here that he was looked upon as a model piety by his priesthood. Reflections of this ture crowded themselves upon us for a time, bringg with them the reverence which we must all feel r his memory. We saw that all were kneeling, d, approaching near to where he lies, we knelt so. He is interred under the choir. It was his vn request.

The lot on which St. Finbar's is built, is one of e most eligible sites for a large cathedral. It is acious, central, and with trees sufficient for shade d ornament. That a cathedral worthy of the iocess of Charleston will soon be erected, we have very reason to believe. We observed on one of e walls, in the interior of the church, two marble blets. One records the many amiable endowents possessed by Miss Joanna England; whose ious labors were so intimately connected with the arly efforts and sufferings of her distinguished rother. The other is a tribute to the memory of Miss Julia Datty, a lady who devoted her time and ortune to works of charity and mercy. These nonuments were erected by the ladies of Charleston.

The convent of the Ursulines, consisting of a ommunity of ten sisters, adjoins the cathedral lot. t is a large and well finished building, and a popular establishment of education. It is incorporated. The nuns conduct the choir of the cathedral, which, on that account, is placed behind the altar, and creened by an ornamental lattice-work. The rgan is a very superior toned instrument, and is resided over by a nun of great musical ability. This choir is an exception to choirs generally—no jealousies—no spirit of rivalry—all is done for the greater honor and glory of God.

The theological seminary and bishop's residence is also adjoining the cathedral, and, like it, is an humble wooden edifice. The seminary is principally supported by the Society of St. John the Baptist, of which there is a branch in Savannah, Augusta, and Locust Grove. A female society of the same name is organized, to supply and keep in repair the furniture, clothing, &c., &c., of the seminary. There are many ladies who are indeed benefactresses to this establishment. Amongst these Mrs. B——r is remarkably distinguished. Her untiring liberality deserves this slight allusion. She and her respected husband and family are converts to our church, and models of piety in all its forms.

The convent and academy of the Sisters of Mercy, comprising twenty-one sisters, is a large establishment, centrally situated. Being enclosed and located in a retired street, it is free from the noise and distractions of the more public thoroughfares. It contains sixteen spacious rooms and wide passages, which are desirable for ventilation, particularly in the warm climate of South Carolina. It is divided into three departments—a private academy, orphan asylum, and a free school. The boarders are limited to twenty-five. The asylum contains about twenty-five orphans, and the free school is numerously attended and admirably conducted.

At 9 o'clock on Sunday mornings the children of the congregation assemble for Sunday-school instructions. The boys are instructed by the students of the seminary and the girls by the Sisters of Mercy. In the afternoon, the colored children assemble for like instructions, and are attended by the same teachers. St. Mary's church is a neat building, and is attended by a large French congregation. In the choir of this church we heard the sweetest soprano we have listened to since our departure from Baltimore. Attached to St. Mary's is a large burial-ground, amongst the head-stones and graves of which it is only necessary to ramble for awhile to learn frequency of funerals. Rev. Mr. Burke is the pastor

One of the proofs of what may be accomplished by the spirit of perseverance and the untiring zeal of a devoted clergyman, is to be found in the numerous flock of St. Patrick's. A few years ago, when this church was opened for the services of religion, the congregation numbered but *three* members, and one of these was a poor negro. For months no increase was visible; often had the pastor determined to abandon the undertaking, but still he hoped and persevered, and now he has the consolation of seeing his church filled with a practical congregation. Such a pastor is the Rev. P. O'Neill. Another burial-ground is attached to St. Patrick's.

Although the Catholic population is divided into three congregations, there is no division of interest. Every religious undertaking, whether for the benefit of one congregation or the other, is made a common cause—thus united, religion is promoted and the stranger edified. It may easily be conceived what happiness this union afforded to the present worthy prelate—Dr. Reynolds—when he entered upon the duties of bishop. It was an assurance of the active co-operation he would meet with in overcoming the difficulties of his charge. Under such a bishop the diocess of Charleston must continue to prosper, possessed as he is, in an eminent degree, of all those qualities necessary for the discharge of every duty connected with his office, and an amiability of manner which cannot fail to insure him the devoted love of his people. In Savannah there is a large brick church, and a numerous congregation remarkable for their liberality in promoting every laudable undertaking, as also for their practical Catholicity. This mission is in charge of the Rev. J. F. O'Neill, under whose care it has arrived at its present state of prosperity. The completion of a beautiful building for an orphan asylum and academy will not only form a prominent ornament to this handsome little city, which is a harmonious blending of town and country, but will do honor to both pastor and flock.

In Augusta also, under the Rev. Mr. Barry, Catholicity is steadily progressing. Very recently the church was much enlarged, making it now an elegant edifice in the form of a cross. The lot or square on which the clerical residence and church are built, was a corporation grant, which of late has become somewhat valuable, and yields a moderate income from houses standing on it. The Rev. Mr. B. supports nineteen orphans besides a free school. He is the V. F. and is remarkable for his piety and zeal in promoting the welfare of others.

Locust Grove is the oldest mission in the diocess. It was here the first church was built after St. Finbar's. The place is small, but contains a congregation of about one hundred and fifty persons. The Rev. P. Whelan is the pastor. In Macon I witnessed a most honorable act of liberality on the part of two Protestant gentlemen. It was a donation of lumber and the other necessary means to build a vestry to the church and residence for the pastor, Rev. Mr. Murphy. Such acts deserve to be recorded, and, were I permitted, I would most cheerfully write their names. The number of Catholics here is about the same as in Locust Grove. Passing through Columbus, in which there is a church, I left the diocess of Charleston and entered that of Mobile—of which in my next. O. O'B.

Diocess of New Orleans.—*St. Louis Cathedral.* It will give joy to all true Christians to learn that the differences which so long disturbed the peace of the church in St. Louis' congregatio have been happily adjusted; L'Abbé Maenha has been appointed by the bishop rector of t cathedral.—*Prop. Cath.*

Diocess of N. York.—*Confirmation.* On the 15 of Sept. the Rt. Rev. Dr. McCloskey conferred t sacrament of confirmation, at Utica, upon two hu dred persons, some of whom were converts. Th next day a large number of the German co gregation received the same sacrament.—*Tru Teller.*

September 20th, the same prelate administere confirmation at Watertown, and dedicated a ne church to the worship of God. On Sunday follow ing, the sacrament of confirmation was conferred a Carthage. On the 24th this sacrament was admin istered at Rosier, to one hundred persons, and a few days after at French Creek, where also a ne church was dedicated.

On the 4th of October the Rt. Rev. Dr. Hughe confirmed nearly a hundred persons in the Germa church (Most Holy Redeemer) in the city of Ne York.

The same sacrament was administered by Bisho McCloskey, on the 3d of October, at Hogansburg to about one hundred persons. A few days afte he dedicated a new church at Fort Covington, and confirmed one hundred and sixty-two persons. The bishop proceeded from this place to Malone, where he confirmed sixty individuals, and thence to Chatauque where fifty more received the same sacrament.—*Freeman's Journal.*

N. Y. Freeman's Journal.—We learn that Eugene Casserly, Esq. has retired from the editorship of this paper, which was so ably conducted by him for several years. We know not who has replaced this gentleman; but from the contents and the spirit of the Journal, since its change of editor, we have every reason to believe that it will continue to be a powerful and dignified advocate of Catholicity in the United States.

Diocess of Boston.—*Confirmation in Bangor.* The Rt. Rev. Dr. Fitzpatrick administered this sacrament on Sunday the 6th Oct. in St. Michael's church.—*Ibid.*

Confirmation in Portland.—On Sunday, 29th of September, the sacrament of confirmation was administered in the church of St. Dominick, by the Rt. Rev. Dr. Fitzpatrick, the coadjutor bishop of this diocess, to seventy-three persons, including children, adults, and converts.—*Boston Reporter.*

New Churches.—We learn from the *Boston Pilot* that two new churches are in progress of erection in Maine, each sixty feet in length, by forty or forty-five in width: one is at Houlton and the other at the Catholic settlement of Aroostook.

Conversions.—O. A. Brownson, Esq., received the

ıments of baptism and confirmation, at the hands ıe Rt. Rev. Dr. Fitzpatrick, in the cathedral of Holy Cross, on Sunday last. On the same even- D. C. Johnson, Esq., ("the Cruikshank of erica") and a Mr. Briggs, were also received the fold of the one Shepherd. Such scenes as are becoming of frequent occurrence in our ches.—*Ibid.*

IOCESS OF PHILADELPHIA.—*Confirmation.* On ırsday, October 10th, the bishop administered holy sacrament of confirmation at St. Mary's rch, Elizabethtown, to fifty-five persons, and on day, the 11th, at St. Patrick's, Carlisle, to nty-eight; in the church of St. Patrick, Harris- g, on Sunday, the 13th, to sixty-three persons; the church of St. Joseph, Milton, on Tuesday 15th, to twenty persons; in the chapel at lkesbarre, on Thursday, the 17th, to sixty-four sons; on Sunday, the 19th, in the church of St. ry, Beaver Meadows, to eighty-three persons; the church of St. Patrick, Nesquahoning, on ıday, the 20th, to ninety-seven persons; in the ırch of St. Bernard, Easton, on Tuesday, the 22d, ixty-seven persons.—*Cath. Herald.*

DIOCESS OF VINCENNES.—*Episcopal Visitation.* learn from the *Cath. Advocate* that on Tuesday, 1st of October, the Rt. Rev. Dr. de la Hailan- ıre confirmed fifty-one individuals at Jasper. On following day he blessed a new church at lestine, a flourishing colony recently established. ıence he proceeded to Ferdinand, where twenty- ır persons received confirmation. On Sunday, 6th of October, he conferred the same sacrament twenty-seven persons in the parish of Leopold. any of those above mentioned who received con- mation were converts.

DIOCESS OF LITTLE ROCK.—From a letter of e Rt. Rev. Dr. Byrne, bishop of Little Rock, we arn that he has just recovered from an illness of o months, which was so severe as at one time to cite the most serious apprehensions. During s sickness he was two hundred miles from Little ock. There are but two churches in the diocess, hich are much in debt, and the bishop has but one iest to labor with him in this extensive field, the ev. John Corry, who has commenced a Catholic ttlement in a delightful part of Washington coun- , to which he has given the name of Mount St. lary's. A church is to be built here and in other laces.

DIOCESS OF ST. LOUIS.—*Free School.* On the 0th of September a new Catholic free-school, for ıe male German children, was opened at St. Louis, nder the charge of members of the Society of Jesus. *Dedication.*—On the 15th of September a new erman church, under the invocation of "Our Lady f Victory," was blessed at St. Louis by the Very ev. J. Timon, C. M.—*Cath Cabinet.*

OBITUARY.

His Eminence, Cardinal SYLVESTER BELLI, bishop of Jesi, born at Anagni in 1781, and raised to the cardinalate on the 12th July, 1841, died of apoplexy in his episcopal city on the 9th September.—*Tablet.*

Communicated.

At Georgetown college, D. C., on Sunday the 13th ult. the Very Rev. ADOLPHUS LEWIS DE BARTH departed this life in the 80th year of his age, and 54th of his priesthood.

Few persons have better reason to rejoice in the fulness of their days than had the venerable priest whose death is recorded in the above lines. Born at Munster, in the province of upper Rhine, on the 1st of November, 1764, he early learned the value of virtue from the example as well as the instructions of his pious parents, the Count de Barth and Maria Louisa de Rohmer, both distinguished as much for their sedulous attention to their religious duties as by their station in society. From the virtuous education he received from these excellent parents he drew that zeal for the service of his Maker, which kept him, in the dangerous state of youth, aloof from the seductions of vice, and ultimately urged him to consecrate his whole person to God in a special manner, by embracing the ecclesiastical state. After completing the usual course of academic studies in the college of the Permonstratenses, at Bellay, in the bishopric of Porenthrin, he retired to the theological seminary of Strasburg to fulfil this important design. But the persecutions and horrors with which philosophism was deluging France left no asylum for virtue in that unhappy country. He had scarcely been ordained priest, when in 1790 he was forced by the harpies of the revolution to seek again the protection of his paternal home. The revolutionists however had been there before him. His father, unable to bear the contemplation of the evils brought on his country by these men, had emigrated in company with some other gentlemen to the United States, bringing with him as much of his property as he could save from pillage. He determined then to follow his father, and was welcomed as a seasonable auxiliary by the Ven. Bishop Carroll, who soon discovered the treasure that Providence had thus sent him. By his authority he went as missionary to the lower counties of Maryland, whence, after some time, he was removed to Bohemia, in Cecil county, on the Eastern Shore in the same state, from which place he went to Lancaster, Penn., to aid those of his countrymen who, like himself, had escaped the anarchy and bloodshed of their own homesteads, and sought peace and security in the new world. His worth and abilities in the discharge of these missionary duties soon pointed him out as capable of fulfilling those of a higher and holier character. At the death of the Right Rev.

Dr. Egan, bishop of Philadelphia, he was appointed vicar-general of the diocess, and administered it in such a manner as showed he was worthy to succeed him. But he sought not for honors, and having twice declined, and once sent back the bulls of his appointment, he gladly resigned his high place to the Right Rev. Dr. Conwell, and retired to Conewago again to undergo the laborious trials of a country missionary. In 1828 he was called to the charge of the congregation of St. John's, Baltimore. Here, as well as in his other missions, his edifying life and untiring zeal gained him the respect and love, not only of his flock, but of all who had the pleasure of his acquaintance. He remained in Baltimore until 1838, when by reason of his advanced age, and the infirmities contracted by a long and toilsome ministry, he felt himself unequal to the discharge of the numerous duties that were necessary for the care of a large and increasing congregation. He retired therefore to Georgetown college, that by a more exclusive attention to devotional exercises he might render himself more fit to appear before that God who is to judge justice itself. And well did he prepare himself for this judgment. Daily, as long as his health permitted, he offered up the holy sacrifice, and when his weakness no longer allowed him this consolation, he received the holy of holies at the hands of one of the fathers appointed to assist him. This happiness he enjoyed until the day before his peaceful death. Thus fortified with bread of the strong, he saw the king of terrors proach, with a calm and confident assurance his God was ready to crown his labors. During sickness, if the more rapid failure of strength be so called, he had the consolation of seeing only surviving brother, Col. John de Barth W bach, U. S. A., and his son; and we could not own the divine influence of our holy faith at see the meeting of these fervent Christians. His ag was without pain, the gradual decay of nature. the full possession of his faculties, after rece ing all the rites of the church, he breathed his a few minutes after five o'clock in the evening. funeral took place on Tuesday morning, after solemn high mass had been celebrated for the rep of his soul, by the Right Rev. Dr. Fenwick, bish of Boston.

Justly did the Right Rev. celebrant preface eulogy which he pronounced over his remains wi these words of St. Paul to Timothy: "I have foug a good fight; I have finished my course; I have ke the faith: For the rest, there is laid up for me crown of justice, which the Lord, the just Judg will render to me." Those who have known hi from his earliest labors, and we who have view him in the closing scenes, are admiring witness to the truth of their application.

"Blessed are the dead, who die in the Lord."

NOTICES OF BOOKS.

Biographical, Literary and Philosophical Essays: by John Foster, author of Essays on Decision of Character, &c. N. York: D. Appleton & Co. 8vo. pp. 419.

In this volume, which consists of a republication of articles contributed by Mr. Foster to the "Eclectic Review," there is much good sense evinced by the author on those subjects which he had taken the pains to study. The paper on the evils of the theatre is worthy of an enlightened and truly Christian moralist. But the author has ventured some remarks in reference to the Catholic church which prove him to have been altogether incompetent for the expression of an impartial opinion on such matters. In relation to Catholic principles, he betrays great illiberality and ignorance, and according to the rules by which he has criticised the tales of Miss Edgeworth, he stands condemned himself as a writer who, in regard to Catholicity, was unfit for the instruction of his fellow men.

The Written Word and The Living Witness, or The Bible Question fairly tested. N. York: Casserly & Sons, 18mo.

In the publication of this neat volume the Messrs. Casserly have displayed much more judgment than is commonly witnessed in the mere issuing of books from the press. They have collected into on volume three of the most useful essays that coul be consulted with a view to discover the leadin and specific differences between the Catholic an Protestant systems, and the respective grounds o which they are established. There never was time in this country, when the former was mor violently assailed by ignorance and prejudice, an the latter more assumingly held forth by a certai class of men as the faith once delivered to th saints. The abuse of the written word of God, an the want of acquaintance with the rational mode o applying it to the ends of religion, are the radica causes of this Protestant hostility to the Catholic church, and under these circumstances the volume before us recommends itself with peculiar force to the patronage of the community at large; to the Protestant, who is bound to hear before he condemns, and to the Catholic who should be prepared at all times with the necessary armor for the defence of his principles. Among the works that treat of the proper use of the Bible, of the necessity of a living witness in matters of faith, and of the sad consequences of private judgment, this holds a conspicuous rank, not merely on account of the eminent worth of its contents, but also by its very

enient form, which places it within the reach ery class of readers.

t Cormody, or Woman's Influence: a Tale. ew York: Edward Dunigan. 18mo. pp. 140.

e began the reading of this prettily executed me, with a view to form an opinion of its ts, and became so much interested in the nar- e, that we reached the end of it before laying gain upon our table. The story is very enter- ng, and the incidents are related with a spright- ss of manner and an elegance of diction which captivate the attention. The object of the er, however, is not so much to please as to ruct; he has arranged his narrative and adorned ith the beauties of style, chiefly to convey e effectually that knowledge of Catholic princi- which it is his aim to impart. The book will ead with equal pleasure and profit by the Catho- and the Protestant.

he author has interspersed his story with fre- nt poetical effusions, which have their merit, appear to us rather too numerous for the com- s of the work. We should have preferred also ee the grounds of the Catholic doctrine a little e fully developed; this extension of the argu- ntative part would not only have added to the fulness of the book; it would likewise have anti- ated a wish that will suggest itself to many, if all who read it, that the author had written re, and thus dispensed more largely those literary *émens* which he is so eminently qualified to im- t. We have noticed two mistakes which are bably errors of the press; but there being no atum to the volume, it may be just as well to ect attention to them here. On page 101, the rds "*by clothing*" are used instead of "*clothed*," d page 118, "*no*" is put for "*any*."

nigan's Illustrated edition of the Holy Bible, ac- cording to the Doway and Rhemish translations. New York.

We have received the 2d, 3d, and 4th parts of s beautiful work, which we have already spoken in terms of high commendation, as possessing ong claims to the favorable attention of the Ca- olic community. These numbers contain three lendid engravings, of Moses, the Hebrew legis- or, the judgment of Solomon, and Daniel in the n's den. Though the Scriptures are constantly uing from the Catholic press, it is peculiarly gra- ying to perceive that the two most ornamental itions of the sacred volume that it has ever pro- iced in this country, are advancing at a crisis hen the enemies of our holy religion are declaim- g most loudly against its pretended hostility to the ritten word of God. It would seem that the glar- g facts, suggested by the publications of Messrs. unigan and Sadlier, should put an end to such un- st and windy denunciation. But this is not the se, at least, among some of our adversaries. So inded are they by prejudice, and so devoid of that narity which is essential to Christian virtue that, hen they can no longer deny the publication of e Scriptures by Catholics, they attribute such un- rtakings to unworthy motives, and seem to regret at they have at length discovered the groundless- ess of impressions, which apparently they have niformly been urging us to make groundless. nder these circumstances it is a pleasure to meet ith the just and candid expression of opinion hich the editor of the *New York Churchman* (Epis- opalian) has placed before his readers.

"We must say that the present edition is ex- eedingly creditable to the publishers, and is a gratifying proof that the Roman clergy and people are actuated by a desire to distribute the holy Scriptures in such versions as their church allows, and among as many as are prepared to receive them."

It would be but an act of justice in some other journals, did they imitate the example of the *Churchman.*

The Life of our Lord Jesus Christ, with Moral Reflections, Critical Illustrations and Explanatory Notes. By Rev. Henry Rutter. N. York: R. Martin & Co. 4to.

Part X of this beautiful and excellent publication has come to hand, ornamented with a fine engraving of Christ blessing the little children that were presented to him. Price of each No. 25 cents.

Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools throughout the United States. Published with the approbation of the Most Rev. Archbishop Eccleston. Second edition, revised and enlarged. Baltimore: John Murphy. Pittsburg: G. Quigley. 32mo. pp. 221.

We are pleased to find that this excellent little volume has proved so acceptable to the Catholic community as to justify the issuing of a second edition. Besides the ample collection of hymns and devotions which were contained in the first, several others have been added to increase the utility of the work, and important improvements have been made in its form and general appearance. We are acquainted with no book of the kind so well adapted to the use of children, whether in the Sunday school or on other occasions; and the extraordinary cheapness of the volume is an additional consideration in bespeaking for it a very wide circulation. Price 18¾ cents in cloth; 12½ cents at wholesale.

Ars Rhetorica, auctore R. P. Martino du Cygne, Andomarensi, Societatis Jesu. Editio postrema emendatior. Balt. typis et cura J. Murphy. 18mo. pp. 200.

This work of Father Du Cygne is much esteemed for the method with which it explains the elements of rhetoric. It has been frequently reprinted in Europe: the present is the first American edition.

The Warning of Thomas Jefferson, or A Brief Exposition of the dangers to be apprehended to our Civil and Religious Liberties from Presbyterianism. By Justus E. Moore. Philadelphia: Wm. J. Cunningham.

Catholicism compatible with Republican Government, &c. By Fenelon. N. York: E. Dunigan.

We have merely space to acknowledge the receipt of these pamphlets. For the former we are indebted to the politeness of Messrs. Lucas and Murphy, who have it for sale. The latter is on hand at Murphy's.

The Catholicity of the Church. Tract No. VI of the new series. Baltimore: Metropolitan Press.

A most excellent essay.

Officia propria Fœderatis Provinciis Americæ Septentrionalis concessa. Baltimori, ex Typographia Metropolitana, 1844. 12mo.

This Supplement contains all the newly granted Offices, some of which are not found in ordinary editions of the Breviary. For greater convenience, the Offices for the Fridays in Lent, and some others, have been printed entire, thus avoiding the necessity of constant reference—an improvement which will no doubt be found agreeable to the clergy.

The work may be procured from the editor, Rev. F. Lhomme, St. Mary's Seminary, Baltimore. Price 50 cents, bound.

ECCLESIASTICAL CALENDAR.

1 *Friday.* † ALL SAINTS, doub. 1 cl. with octave, during which cr. *White. Abstinence.* Vesp. of the same, after which Vesp. of the dead, in *Black.*

2 *Saturday.* † Commemoration of All Souls, F. D. mass in *Black.* Office of 2 day in the oct. After lauds are said matins and lauds of the dead. Vesp. of the oct. from ch. of fol.

3 *Sunday.* † 23d after Pent. (1 Nov.) semid. In mass 2 col of oct. pref. of Trin. *White.* Vesp. of fol. com. of Sund. and oct. and SS. Vitalis, &c.

4 *Monday.* † S. Charles BC. doub. 9th less. of MM. com. of oct. and MM. in lauds and mass, in which gl. and cr. *White.* In Vesp. com. of oct.

5 *Tuesday.* † Of the oct. } semid. In mass gl. 2. col.
6 *Wednesday.* † Of the oct. } *de Sp. sancto*, 3 *Eccl.* or *pro*
7 *Thursday.* † Of the oct. } *Papa. White.*
Vesp. of fol. com. of MM.

8 *Friday.* † Oct of All Saints, doub. 9th less. and com of MM. in lauds and mass. *White. Abstinence.* Vesp. from ch. of fol. com of prec. and S. Theodore.

9 *Saturday.* Dedication of the church of S. Saviour, doub. 9th less. and com. of M. in lauds and mass, in which gl. and cr. *White.* Vesp. of fol. com. of prec. and Sund. and SS. Tryphon, &c.

10 *Sunday.* 24th after Pent. 5th after Epiph. (3 Nov.) Patronage of the BVM. gr. d. 9th less. of hom. and com. of Sund. and MM. in lauds and mass, in which gl. cr. and pref. *te in festiv.* and gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund. and S. Menna.

11 *Monday.* S. Martin BC. d. 9th less. and com. of M. in lauds and mass, in which gl. *White.* In Vesp. com. of fol.

12 *Tuesday.* S. Martin PM. semid. In mass gl. 2 col. *A cunctis*, 3 *ad lib. Red.* Vesp. from ch. of fol. com. of prec.

13 *Wednesday.* S. Didacus C. semid. In mass as yesterday. *White.* Vesp. of fol. (*mer. sup.*) com. of prec.

14 *Thursday.* S. Stanislaus Kostka C. doub. In mass gl. *White.* Vesp. from ch. of fol. com. of prec.

15 *Friday.* S. Gertrude V. doub. In mass gl. *White. Abstinence.* Vesp. from ch. of fol. (*mer. sup*) com. of fol.

16 *Saturday.* S. Andrew *Avellinus* C. (10th inst.) gl. *White.* In Vesp. com. of Sunday.

17 *Sunday.* 26th after Pent. 6th after Epiph. (4th Nov.) semid. 2 col. *A cunctis*, 3 *ad lib.* gl. and cr. *Green.* Vesp. of fol. com. of Sund.

18 *Monday.* Dedication of the church of SS. Peter and Paul doub. In mass gl. and cr. *White* Vesp. from ch. of fol. com. of prec. and S. Pontianus.

19 *Tuesday.* S. Elizabeth Wid. doub. 9th less. and com. of S. in lauds and mass, in which gl. *White.* Vesp. from ch. of fol. (*mer. sup.*) com. of prec.

20 *Wednesday.* S. Felix of Valois C. doub. Less. of noct. from the three *Incipit* of fer. 5, 6 and Sat. *White.* Vesp. of fol. com. of prec.

21 *Thursday.* Presentation of BVM. gr. d. gl. cr. and pref. *et te in present. White.* In Vesp. com of fol.

22 *Friday.* S. Cæcilia VM. doub. gl. *Red. Abstinence.* Vesp. from ch. of fol. com. of prec. and S. Felicitas.

23 *Saturday.* S. Clement PM. doub. 9th less. and com. of S. in lauds and mass, gl. *Red.* Vesp. from ch. of fol. com. of prec. and Sunday and S. Chrysogonus.

24 *Sunday.* 26th and last after Pent. (5th Nov.) S. John of the cross, C. doub. 9th less. of hom. and com. of Sund. and Mart. in lauds and mass, gl. cr. and Gosp. of Sund. at the end. *White.* Vesp. from ch. of fol. com. of prec. and Sund.

25 *Monday.* S. Catharine VM. d. gl. *Red.* In Vesp. com. of fol. and S. Peter.

26 *Tuesday.* S. Gregory *Thaumaturgus*, BC. semid. (17th inst.) in hymn *mer. sup.* 9th less. and com. of S. in lauds and mass, gl. and 3 col. *A cunctis. White.* Vesp. of the same.

27 *Wednesday.* Feria; in mass 2 col. *Fidelium*, 3 *A cunctis. Green.* Vesp. of fol.

28 *Thursday.* Office of the B. Sacrament, semid. Lessons of 1 noct. the three *Incipit* of fer. 5, 6 and Sat. In mass as on 12th inst. pref. of nativ. *White.* In Vesp. com. of S. Saturninus.

29 *Friday.* Vigil of S. Andrew: com. of S. in lauds and mass, 3 col. *concede. Purple. Abstinence.* Vesp. of fol.

30 *Saturday.* S. Andrew Ap. d. 2 cl. gl. pref. of App. *Red.* In Vesp. com. of 1 Sund. of Advent. Anthem. *Alma Redemptoris.*

SUN'S *upper* limb rises and sets. (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c. rises h.m.	Boston, &c. sets. h.m.	New York &c. rises h.m.	New York &c. sets. h.m.	Washington &c. rises h.m.	Washington &c. sets. h.m.	Charleston, &c. rises h.m.	Charleston, &c. sets. h.m.	N. Orleans, &c. rises h.m.	N. Orleans, &c. sets. h.m.
1	Frid.	6 33	4 55	6 29	4 59	6 27	5 1	6 16	5 11	6 14	5 14
2	Satur.	34	54	30	58	28	0	17	10	15	13
3	SUND.	6 35	4 53	6 31	4 57	6 29	4 59	6 18	5 9	6 16	5 12
4	Mon.	36	51	32	56	30	58	19	8	17	11
5	Tues.	38	50	34	54	31	57	20	8	17	11
6	Wed.	39	49	35	53	32	56	21	7	18	10
7	Thurs.	40	48	36	51	33	55	22	6	19	9
8	Frid.	42	46	38	50	35	54	23	5	20	9
9	Satur.	43	45	39	49	36	53	24	4	20	8
10	SUND.	6 44	4 44	6 40	4 48	6 37	4 52	6 25	5 3	6 21	5 8
11	Mon.	46	43	42	47	39	51	26	3	22	7
12	Tues.	47	42	43	46	40	50	27	2	23	6
13	Wed.	48	41	44	45	41	49	28	1	24	6
14	Thurs.	50	40	46	44	42	48	29	1	25	5
15	Frid.	51	39	47	43	43	47	30	0	26	4
16	Satur.	52	38	48	42	44	46	31	4 59	26	4
17	SUND.	6 53	4 37	6 49	4 41	6 45	4 46	6 32	4 59	6 27	5 3
18	Mon.	54	36	50	40	46	45	33	58	28	2
19	Tues.	55	35	51	39	47	44	34	57	29	2
20	Wed.	57	35	53	39	48	44	35	57	29	1
21	Thurs.	58	34	54	38	49	43	36	56	30	1
22	Frid.	59	33	55	37	50	42	37	56	31	1
23	Satur.	7 0	32	56	36	51	42	38	55	32	1
24	SUND.	7 2	4 31	6 57	4 36	6 52	4 41	6 38	4 55	6 33	5 0
25	Mon.	3	31	58	35	53	41	39	55	34	0
26	Tues.	4	31	59	34	54	41	40	55	34	0
27	Wed.	5	30	7 0	34	55	41	41	55	35	0
28	Thurs.	6	29	1	33	56	40	42	55	36	0
29	Frid.	8	29	3	33	57	40	43	55	37	0
30	Satur.	9	29	4	33	58	40	44	55	38	0

MOON rises or sets. Mean time.

D.M.	Boston, &c rises h.m.	Boston, &c sets h.m.	N. York &c. rises h.m.	N. York &c. sets h.m.	Wash'n, &c. rises h.m.	Wash'n, &c. sets h.m.	Cha'ston &c. rises h.m.	Cha'ston &c. sets h.m.	N Orl'ns &c. rises h.m.	N Orl'ns &c. sets h.m.
1	9 54A	10 53	9 57A	10 56	10 1A	11 0	10 14A	11 11	10 21A	11 16
3	11 59A	11 59A	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
4	.. ..	.. ..	.. ..	.. ..	0 1M	0 9M	0 9M	0 13M	0 13M	0 18M
5	1 1M	1 2M	1 2M	1 3M	1 4	1 7	1 7	1 11	1 11	1 15
6	2 6	2 7	2 7	2 8	2 7	2 9	2 9	2 10	2 10	2 12
7	3 17	3 16	3 16	3 15	3 16	3 12	3 12	3 13	3 13	3 10
8	4 31	4 28	4 28	4 26	4 26	4 20	4 20	4 18	4 18	4 13
9	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*
10	4 54A	5 0A	5 0A	5 5A	5 6A	5 11A	5 20A	5 28A	5 28A	5 35A
11	5 50	5 56	5 56	6 1	6 2	6 7	6 19	6 27	6 27	7 3
12	6 54	7 0	7 0	7 5	7 6	7 11	7 23	7 31	7 31	7 37
13	7 54	8 0	8 0	8 5	8 5	8 10	8 19	8 27	8 27	8 32
14	9 15	9 19	9 19	9 22	9 24	9 27	9 36	9 43	9 43	9 47
15	10 25	10 28	10 28	10 31	10 32	10 35	10 41	10 46	10 46	10 50
16	11 33	11 35	11 35	11 37	11 37	11 39	11 43	11 46	11 46	11 48
17	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
18	0 42M	0 43M	0 43M	0 44M	0 44M	0 45M	0 46M	0 48M	0 48M	0 50M
19	1 42	1 42	1 42	1 42	1 42	1 41	1 41	1 42	1 42	1 42
20	2 44	2 43	2 42	2 42	2 42	2 38	2 38	2 38	2 38	2 33
21	3 45	3 43	3 43	3 40	3 40	3 34	3 34	3 32	3 32	3 26
22	4 46	4 43	4 43	4 40	4 40	4 30	4 30	4 27	4 27	4 21
23	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*	*rises.*
24	4 21A	4 26A	4 26A	4 32A	4 32A	4 47A	4 47A	4 54A	4 54A	5 2A
25	5 6	5 11	5 11	5 17	5 17	5 34	5 34	5 42	5 42	5 50
26	5 55	6 10	6 10	6 6	6 6	6 22	6 22	6 30	6 30	6 38
27	6 48	6 53	6 53	6 59	6 59	7 14	7 14	7 21	7 21	7 28
28	7 45	7 45	7 45	7 54	7 54	8 8	8 8	8 15	8 15	8 22
29	8 45	8 48	8 48	8 53	8 53	9 3	9 3	9 9	9 9	9 15
30	9 45	9 49	9 49	9 51	9 51	10 0	10 0	10 4	10 4	10 8

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of Nov.

	EPISTLE.	GOSPEL.
Fifth Sunday after Pent.	Coloss. iii, 12—18	Matt. xiii, 24—31
Sixth Sunday	1 Thes. i, 2—10	Matt. xiii, 31—36
Twentythird Sunday	Phil. iii, 17—21	Matt. ix, 18—26
Twentyfourth Sunday	Col. i, 9—14	Mat. xxiv, 15—35

PHASES OF THE MOON.

	D.	H.	M.
Last quarter,	3	5	11A
New moon,	10	4	28A
First quarter,	16	8	22A
Full moon,	26	6	34A